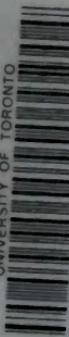


UNIVERSITY OF TORONTO



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(4) A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS OF THE MOST
APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY

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A GRAMMAR.



GRAMMAR OF THE ENGLISH LANGUAGE

BY JAMES BROWN, M.A., PROFESSOR OF ENGLISH IN THE UNIVERSITY OF TORONTO.

WITH A HISTORY OF THE ENGLISH LANGUAGE AND A VOCABULARY.

IN TWO VOLUMES. VOL. I. THE GRAMMAR.

IN TWO VOLUMES. VOL. II. THE VOCABULARY.

IN TWO VOLUMES. VOL. III. THE HISTORY.

IN TWO VOLUMES. VOL. IV. THE VOCABULARY.

IN TWO VOLUMES. VOL. V. THE HISTORY.

IN TWO VOLUMES. VOL. VI. THE VOCABULARY.

IN TWO VOLUMES. VOL. VII. THE HISTORY.

IN TWO VOLUMES. VOL. VIII. THE VOCABULARY.

IN TWO VOLUMES. VOL. IX. THE HISTORY.

IN TWO VOLUMES. VOL. X. THE VOCABULARY.

IN TWO VOLUMES. VOL. XI. THE HISTORY.

IN TWO VOLUMES. VOL. XII. THE VOCABULARY.

IN TWO VOLUMES. VOL. XIII. THE HISTORY.

IN TWO VOLUMES. VOL. XIV. THE VOCABULARY.

IN TWO VOLUMES. VOL. XV. THE HISTORY.

IN TWO VOLUMES. VOL. XVI. THE VOCABULARY.

NOTICE.

THE present Fasciculus (the fourth) completes Part I on the Introduction and the Noun. Part II on the Verb and Part III on the Particle have been previously published. These three Parts deal with the accidence (inflection), the syntax, and such etymological processes as are peculiar to one of the three parts of speech, noun, verb and particle. Part IV, treating of processes common to two or three parts of speech, still remains.

15th August 1900.

M. S. HOWELL.

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NOTICE.

ADDITIONS AND CORRECTIONS TO ABBREVIATIONS OF REFERENCES.

ADDITIONS AND CORRECTIONS TO CHRONOLOGICAL LIST.

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Additions and Corrections to the Abbreviations of References.

Last Prefatory Note. Whenever S says "I have heard the trustworthy person", he means AZ (N.A. 173).

[This addition should be inserted after "(Nw. 210)".]

* AZ. The Lexicological Monograph entitled *An Nawādir fi -lLughat* by ABŪ ZAID Sa'īd Ibn Aus alAnṣārī alKhazrajī alBaṣrī, the Grammarian and Lexicologist (*d.* 214 or 215 or 216), edited in 1294 by SA'ĪD Ibn 'Abd Allāh ALKHŪRĪ alMarūnī alLubnānī from a MS written in 675 by IMkrm.

CU. The commentary of IM upon his own Primer, the U.

IAI. For "Yazid alHadramī" read "Zaid azZiyādī alHadramī", and for "127" read "117 or 127".

IAt. After "Ghālib" insert "alMuḥāribī, of the Muḥārib of Kais"; and read "541 or 542 or 546"; and *dele* "or 560".

* IHjr. After "Delhi" add "in 1290. On its margin is lithographed, from a MS written in 1099, the *Mughnī* (*c.* 952) by the Shaikh Muḥammad Tāhir as-Siddikī, alFatānī (*d.* 981), author of the *Majma' alBihār*, fixing the orthography of the names of the Traditionists, and concluding with a section upon the dates of the leading authorities on Tradition, from the Prophet to Bhk."

IMkrm. The Kādī Jamāl adDīn Abu -lFaḍl Muḥammad IBN MUKARRAM alAnsārī alKhazrajī an-Najjārī arRuwaifi‘ī alIfriki‘ī alMiṣrī, Secretary to the Chancellery at Cairo, and afterwards President of the Council at Tripoli, the Grammarian and Lexicologist (*b.* 630, *d.* 711), author of the LA.

[He was a descendant of the Companion Ruwaifi‘ Ibn Thābit alAnsārī an-Najjārī, one of the Banū Mālik Ibn An Najjār al-Madanī alMiṣrī, who was present at the conquest of Egypt in 20, was appointed governor of Tripoli by Mu‘āwiya in 46, and died in 56.]

IT. Insert “asSaba‘i” after “‘Abd Allāh”, and “of AlMarīya” after “Grammariān”.

ITT. The Sharīf Abū Muḥammad, or Abu-lMu‘ammar, Yahiyyā Ibn Muḥammad IBN TABĀ-TABĀ al‘Alawī alHusainī, the Grammarian and Philologist (*d.* 478).

* Jh. The Ṣahāh, often called the Ṣihāh, of the Shaikh Abū Naṣr Ismā‘il Ibn Ḥammād ALJAUHARĪ atTurkī alFarābī, the Lexicologist (*d.* 393 or 398 or about 400), printed in Egypt, with the Marginal Annotations of N, in 1282.

[See * MAJh in the Additions and Corrections issued with the last preceding Fasciculus, where this correction also should have been included.]

LA. The great Lexicon entitled the *Lisān al‘Arab*, by IMkrm.

* MAR. Add “* Also the Marginal Annotation upon the Cawnpore edition of the Commentary by the same Author upon the SH”.

Rk. . Insert “*b.* 371”.

* TA. The *Tahdhīb alAlfāz*, being the *Kitāb alAlfāz* of ISk, with the *Tahdhīb*, or Critical Annotations, of T, edited, with the Glosses of IK on the text of ISk, by Father Louis Cheikho, S. J., in 1896-8 A. D.

* Tsr. In *l.* 3 read “the MAd, from a MS, and from the edition lithographed in Persia in 1285”.

U. The ‘*Umdat alHāfiẓ wa ‘Uddat alLāfiẓ*, a Grammatical Primer, by IM.

Additions and Corrections to the Chronological List.

No. 4. IAI died in 127 (MAB, ITB, BW): in 117 (NA, AKB). The prayer at his funeral was offered by Bital Ibn Abī Burda, Kādī of AlBaṣra, who was removed from office in 120, and died soon afterwards (AKB. i. 115, 452). If so, the proper date seems to be 117.

No. 5. Add "IAI (4)" as a master of IAI.

No. 8. Insert "IAI (4)" as a master of Akh.

No. 10. Insert "IAI (4)" as a master of Y.

No. 13. Read "AASh, pupil of MD (12), lived".

No. 14. Insert "IAI (5)" as a master of Khl.

Nos. 19, 20. Transpose these two numbers, making the necessary alteration in number wherever MIA or AZ is mentioned. Add "AZ (19)" as a master of MIA.

No. 23. After "74 years" add "or a few years more than 100". The former estimate of AMYd's age is found in the INr, and the latter in the IKhn. If, as the NA states, he was a pupil of IAI (4), who died in 117 or 127, the latter estimate must be adopted.

No. 27. He first learnt from the masters of S (NA); but not from Khl (BW).

No. 28. Insert "pupil of AZ (19)."'

No. 29. Insert "Ahmr (18)" among the masters of Fr.

No. 30. Insert "Ahmr (18)" and "Fr (29)" among the masters of Lh.

No. 33. Insert "Nr (21)" among the masters of AUD.

No. 34. MIS died in 231 (IAth, BW, HKh): in 232 (NA), at the age of 92, according to a story told in the NA, in which case he was born in 140, and should therefore be entered before Fr (29), who was born in 144.

No. 48. Insert "Zd (41)" among the masters of Mb.

No. 49. The reporter of [poetry among] the BB (NA). But AT (INr. II. 208) seems to class him among the KK.

No. 50. IKb was a Kūfi (NA); but this observation appears, from its context, to mean that he was Kūfi by birth, not in doctrine.

Insert

57A M IW (father), pupil of Th (47) and Mb (48), lived 50 years	298
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No. 61. Add "MYd (53)" to the masters of Sul.

Insert

64A M I.W. (son), pupil of Zj (54) and IW (57A)	332
---	-----

No. 71. Insert "Zj (54)" among the masters of Kl.

No. 72. Sf was born before 270 (INr, BW), probably a mistake for 290. Even if his age, at his death in 368, was only 84 years, as is stated in the IAth, IKhn, MAB, and TKh, in which case he was born in 284, he was senior to Kl, who was born in 288; and therefore Nos. 71 and 72 should be transposed, the necessary alteration in number being made wherever Sf or Kl is

mentioned. In the INr. II. 225, 233, the dates above mentioned (*b.* before 270, *d.* 368) are erroneously assigned to Muḥammad Ibn Sa'īd as-Sirāfi al-Fālī, author of a commentary on the *Lubab*, as to whom the author of the INr. says in the BW "I have not come upon any life of him."

Insert

75A | Bd | Amd, pupil of ID (51), Zj (54), Akh (55),
Nf (57), and IS (66) | 371

No. 88. AAS died at a great age (BM, AWM).

No. 100. Read "371—450".

No. 101. Insert "ASB (84)" as a master of IB.

No. 104, note 3. Add "He studied in Egypt under Abū Ya'kūb Yūsuf Ibn Ya'kūb al-Baṣrī, known as Ibn Khurrazādh an-Najīramī, from Najīram, a ward in Al-Baṣra, and known also as al-Buhtūrī, the Grammarian and Lexicologist (*b.* 345, *d.* 423), who settled in Egypt and learnt from Abu-l-Husain 'Alī Ibn Aḥmad al-Muḥallabī (*d.* 335), who was a pupil of IKb's son Abū Ja'far Aḥmad Ibn 'Abd Allāh ad-Dīnawarī al-Malikī, Kādī of Miṣr (*d.* 322), who was born at Baġhdād, and studied there under his father IKb (50)".

No. 106. ISd was a pupil also of his own father, who was a pupil of ABz (79).

Insert

107 A | Bd | ITT, pupil of Rb (86) and Thm (98) ... | 478
and

109 A | A | * ABk, pupil of Mkk (95) ... | 494

No. 112. Read "431" for "531".

No. 116. Insert "pupil of ABk (109A)".

No. 119. Insert "ITT (107A)" as a master of ISh.

No. 120. To nearly 90 (BM). If so, IT should precede Md (115).

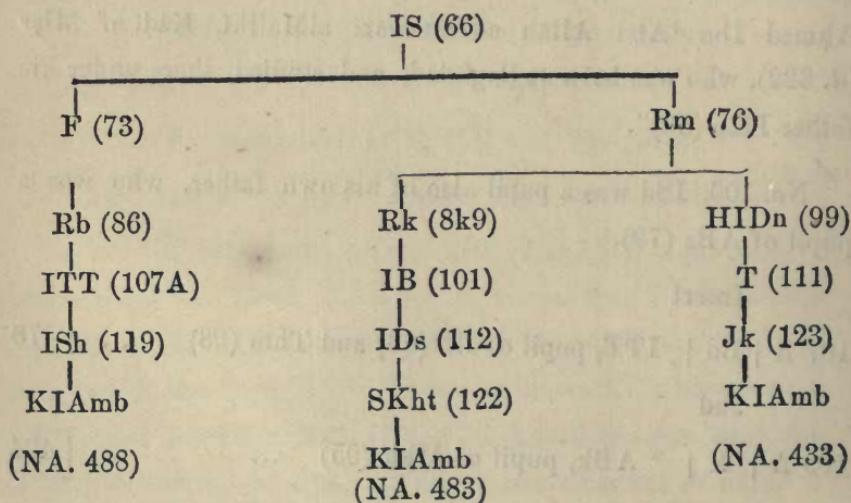
No. 121. Insert "pupil of ISB (116)".

No. 123. Add "H (118)" to the masters of Jk.

No. 126, note 1. Add "He studied in Spain under Abu -l-Kāsim 'Abd Ar-Rahmān Ibn Muḥammad Ibn Aḥmad an-Naftī, of Nafta (a town in Africa), known as Ibn Aṣ-Ṣā'igh, who entered Spain, and became a pupil of IArb (125), and afterwards travelled in the East, leaving Damascus in 518 on his way back to Nafta."

No. 128. Insert "pupil of IBsh (117)".

No. 137. Insert "SKht (122)" among the masters of KIAmb. Through these masters the grammatical pedigree of KIAmb is traceable in three lines to IS (66), from information given by himself:—



Insert

137A | A | IMda, pupil of IAt (128) ... | 513—592

and

147A | A | ITlh, pupil of Sub (135) and IMu (136) | 545—618

and

152A | Bd | ALB, pupil of KIAmb (137) ... | 557—629

No. 156. Add "ITlh (147A)" to the masters of Shl.

No. 183. For "172" read "171".

Insert

185A | * Jrb, pupil of B (172) ... | 746

No. 190. After "723" put "1", the number of the first Note below.

Delete No. 196 and Note 2.

No. 199. Insert "lived nearly 88 years".

No. 201. Read "*FA and *MN (Author of the)".

Insert

202A | M | * IHjr | 773—852

IHjr was pupil of IHsh's son Muhibb adDin Muhammad Ibn 'Abd Allāh Ibn Yūsuf alHambatī, the Grammarian (*b.* 750, *d.* 799), who studied under his father IHsh (194), and received diplomas from Sb (192) and IA (193).

CHAPTER XII.

THE NUMERAL NOUN.

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 اِثْنَانِ — أَحَدٌ — وَاحِدٌ — its *fem.*—the *num.* generally accompanied by a *n.* specifying the *genus numbered*—exception in case of *وَاحِدٌ* and *إِثْنَانِ*—reason of this exception—anomalous expression of *sp.* with *إِثْنَانِ*—numerical exponent superfluous for *prcn.* in *du.*—necessary for *pron.* in *pl.*—explanation of difference 1423—1426

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understood numbered is (1) the word ^{أيام} —theory of Sb—summary of his argument —his reference to the opinions of S and Z—actual words of Z—criticism of Sb on latitude allowed by Nw—(2) a word other than ^{أيام} —dispute as to allowability of fem. gender in <i>num.</i> when understood numbered is <i>fem.</i> —gender of <i>num.</i> im- porting <i>unrestricted number</i> —gender to be regarded when numbered is (1) a <i>pl.</i> — opinions of the Bdd and Ks and Fr— according as <i>sing.</i> is substantive or <i>ep.</i> — (2) a collective generic <i>n.</i> , or a <i>quasi-pl.</i> <i>n.</i> — <i>exs.</i> with such <i>ns.</i> —exceptions—(3) a proper name—(4) of both genders ... 1426—1442	
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مِائَتَانِ two hundred and مِائَةٌ two thousand : (2) pluralization, like عِشْرُونَ twenty (R, Jm) and its fellows, which are co-ordinated with the *pl.* [234] (R); and like مِئَاتٍ hundreds and أَلْفٌ thousands (Jm) : (3) coupling, like أَحَدُ وَمِائَةٌ three and twenty [320] (R, Jm), أَحَدٌ وَمِائَةٌ one hundred and one, and أَلْفٌ وَمِائَةٌ one thousand one hundred; and similarly أَحَدٌ عَشَرَ [below] and its fellows, because they are *orig.* coupled (R) : (4) prophetic composition, like ثَلَاثَةُ آلَافٍ [316] (R, Jm) and ثَلَاثَةُ آلَافٍ three thousand (R) : (5) synthetic composition, like عَشَرَةُ خَمْسَةٍ [210, 308] : (6) affixion of the ة of feminization, like وَاحِدَةٌ and وَاحِدَةٌ [below] : (7) rejection of it, like قَلْتُ to تِسْعَ [314] (Jm). وَاحِدٌ [322] is a *n.* occurring in the language in two ways, (1) as a substantive, being a proper name for this quantity, like the rest of the *nums.*: (2) as an *ep.*, derived from وَحدَةٌ unity; occurring as a genuine *ep.*, as IV. 169. [2]; and made *fem.*, when it follows a *f.m.*, as إِلَّا كَنَفْسٍ وَاحِدَةٍ **XXXI. 27.** But like the creation and resurrection of one being [314]. And they use أَحَدٌ [322] in the sense of the substantive وَاحِدٌ, as وَاحِدٌ وَعِشْرُونَ twenty-one [539] and أَحَدٌ عَشَرَ eleven [above], i. q. وَاحِدٌ وَعِشْرُونَ one and twenty and وَاحِدٌ وَعِشْرُونَ one and ten [210, 308]. As for

[16, 295], it is curtailed of the *J*, like اِثْنَانِ [16, 295], its *J* being a ئى, because it is from ثَنَيْتُ الشَّيْءَ *I bent the thing*; while the Hamza at its beginning is a quasi-compensation for the elided. And the *fem.* is اِثْنَتَانِ [307], like or بِنْتَانِ, like ثِنْتَانِ [277, 667] (IY). The *nums.* are generally conjoined with *ns.* denoting the [genera (IY)] numbered [265], in order to indicate the genera and their quantities, as عَشَرَةُ دَرَاهِمٍ ثَلَاثَةُ أَثْوَابٍ three garments, عِشْرُونَ رَجُلًا eleven dinars, twenty men, مِائَةُ دِرْهَمٍ a hundred dirhams [314], and أَلْفُ شَوْبِ a thousand garments: except وَاحِدٌ and وَاحِدَانِ; for you do not say اِثْنَا دَرَاهِمٍ, nor وَاحِدٌ رَجَالٌ, but express the generic *n.* in the *sing.* or *du.*, as رَجُلٌ a man [in the *sing.* (IY)] and رَجُلَانِ two men [in the *du.* (IY)], effecting the two indications together by means of one expression (M). For رَجُلٌ a man imports genus and unity, and رَجُلَانِ two men imports genus and making one into a pair; so that there is no need to combine the *num.* and the numbered together, because ثَلَاثَةٌ three imports number without genus, and رَجَالٌ men imports genus without number; so that, if you intend to import both, you combine the

two words (Aud). And he that says ظَرْفٌ عَجِزُوا الْحَجَرُ [228,315] acts upon the discarded rule (M). People say لَقِيْتُهُمَا اثْنَيْهِمَا I met them two, the two of them, by analogy to لَقِيْتُهُمْ ثَلَاثَتَهُمْ I met them, the three of them, misunderstanding both idiom and analogy, and failing to recognize the difference between the two phrases. For the Arabs say, in the case of two, لَقِيْتُهُمَا I met them two, without expounding the pron.; but, in the case of many, لَقِيْتُهُمْ ثَلَاثَتَهُمْ رَأَيْتُهُمْ خَمْسَتَهُمْ I met them, the three of them, the five of them, and the like, expounding the pron. The difference between the two cases is that the *du.* does not vary in number, and is therefore independent of [numerical] exponent: while the *pl.* is vague, unlimited in number; so that, if it were not expounded by something explanatory of its number, the hearer would not know its numerical quantity (D).

§. 314. We now proceed to discuss the predicament of the *nums.* in respect of two matters, gender [below] and *sp.* [315]. As regards the first matter, they are of three kinds, (1) what is always made *masc.* with the *masc.*, and *fem.* with the *fem.*, as analogy requires, vid. وَاحِدٌ one and وَالْهُكْمُ إِلَهٌ وَاحِدٌ II. 158. And your God is one God and وَاحِدَةٌ VII. 189. هُوَ الَّذِي خَلَقْتُمْ مِنْ نَفْسٍ وَاحِدَةٍ He is the God that hath created you from one being,

رَبَّنَا أَمْتَنَا أَثْنَتَيْنِ V. 105. [16] and حِينَ الْوَصِيَّةِ أَثْنَانِ XL. 11. Our Lord, Thou hast made us to die twice, and made us to live twice, [i. e., إِمَاثَتَيْنِ and حَيَاتَيْنِ (K,B) or مَوْتَيْنِ (K)] ; and similarly the num. that is in the form of the act. part., like ثالِثٌ third and رَابِعٌ fourth, fems. عَاشُرٌ tenth in the masc., and عَاسِرَةٌ in the fem. [324], as سَيَقُولُونَ ثَلَثَةٌ رَابِعُهُمْ كَلْبُهُمْ XVIII. 21. [539] and XXIV. 9. [34, 167, 525] : (2) what is always made fem. with the masc., and masc. with the fem., vid. ثَلَثَةٌ three [265] to تِسْعَةٌ nine, whether they be compounded with عَشَرَةٌ ten [318], as ثَلَثَةَ عَشَرَ رَجُلًا thirteen men with the ة [expressed] in the ة, and ثَلَثَةَ عَشَرَةَ اَمْرَأَةً thirteen women [below] with the ة elided from خَارِبًا, whence LXXIV. 30. [87], i. e., مَلَكًا angels or warders, [the sp. being elided (MAd)] ; or not compounded, as ثَلَثُ نِسْوَةٍ three men and رَجَالٌ three women, whence آيَتُكَ أَلَا تُكَلِّمَ النَّاسَ ثَلَثَةَ أَيَامٍ III. 36. Thy sign shall be that thou speak not unto men for three days, and آيَتُكَ أَلَا تُكَلِّمَ النَّاسَ ثَلَثَ لَيَالٍ XIX. 11. Thy sign shall be that thou speak not unto men for three nights : (3) what requires distinction, vid. عَشَرَةٌ ten, which, if uncompounded, is like ثَلَثَةٌ [above] to تِسْعَةٌ, being made masc. with the fem., and fem. with the masc. ; and, if

compounded [318], is conformable to analogy, being made *masc.* with the *masc.*, and *fem.* with the *fem.*, as اُنْتِ رَأَيْتُ كَوْكَبًا XII. 4.[85,211,315,442] and II.57.[211] Sh). قِسْعَةً تَلَثَّةٌ to عَشَرَةً تَلَثَّةٌ, and the uncompounded have three states, (1) that *unrestricted number* should be intended by them, as تَلَثَّةٌ نِصْفُ سِتَّةٍ Three is the half of six [below]; (2) that a numbered should be intended by them, but not mentioned, as خَمْسَةً صِمْتُ I fasted five, meaning days [below], and خَمْسَةً سَهْرَتُ I lay awake five, meaning nights; (3) that a numbered should be intended by them, and be mentioned, which is what IHsh mentions here (MAd). Various reasons have been assigned for the abnormal genders of the *nums.* from 3 to 10; but, in my opinion, [says R.] the most probable is the following. The *num.* above 2 is constituted *fem.* in its original application, i. e., when it serves to express *unrestricted number*, as سِتَّةً أَرْبَعَةً نِصْفُ ثَمَانِيَةً and ضِعْفُ ثَلَثَةَ [8]; before it is used in the sense of the *numbered*, as in جَاءَنِي ثَلَثَةُ رِجَالٍ Three men came to me: so that, in the case of *unrestricted number*, ضِعْفُ ثَلَثَةَ is not said. The reason why it is constituted *fem.* in the original application is that every *pl.* becomes *fem.* in their language, because it is indicative of *number above two* [234]; so that, when the *masc.* in such as جَالُ, men [270] becomes *fem.* because of the super-

vention of this accident, still more ought the accident itself to be *fem.* As for the *num.*'s being an accident, it is because the *num.* belongs to the *cat.* of كم [217], which is an accident. Afterward, the *nums.* are commonly used to express the *numbered*; and are then invaded by the sense of *qualification* [322], which is the sense of deriv. *ns.* [142], since **رجالٌ ثلثةٌ** three men means numbered by this *num.* But, though the sense of *qualification* is predominant in them, they are more commonly not put in apposition to their qualified, **رجالٌ ثلثةٌ** being more common in usage than **رجالٌ** [below], because the original state of these expressions as substantives is observed; and also because the intention is to lighten them, since lightness by elision of the Tanwin is attained by prefixing them to their numbereds. According to this rule, then, the whole of the *nums.* are *orig. pre.* to their numbereds; while such as are not *pre.*, vid. 11 to 99 [315], are [*aprothetic*] for a [*special*] cause [316]. The prefixion in **رجالٌ ثلثةٌ** [316] and **درهمٌ مائةٌ** [313] is like the prefixion in **قطيفةٌ جزءٌ** and **ثيابٌ أخلاقٌ** [121], according to the different opinions held by the GG of the two cities: for the *ep.* is *pre.* to what is its qualified; but as to whether the *post.* now remains a qualified, as the KK hold, or the qualified of the *pre.* is suppressed, a general [*expression*] explained by the *post.*, as the BB hold, there is the dispute men-

tioned in the *cat.* of prothesis. Since, however, the sense of *qualification* exists in the *nums.*, and they often occur in apposition to the expressions denoting the *objects numbered*, as **رِجَالٌ ثَلَاثَةٌ** [above] and **النَّاسُ كَابِلٌ مِائَةٌ** [142], and, when they do not follow the qualified, what is qualified is put after them, either *post.*, as **رِجَالٌ ثَلَاثَةٌ** and **رَجُلٌ مِائَةٌ**, or governed by **مِنْ**, as **ثَلَاثَةٌ مِنَ الرِّجَالِ**, or put into the *acc.*, as **عِشْرُونَ دِرْهَمًا**, they may be treated like *deriv. eps.* in having the *fem.* regularly distinguished from the *masc.* by the **س**, this distinction being regular in *deriv. eps.*, like **ضَارِبٌ** and **ضَارِبَةٌ** [265]. Other quantities also than *nums.* are used as *eps.*, as **ثَوْبٌ ذَرَاعٌ** *an ell of cloth* and **بَرْ قَفِيزٌ**, *a bushel of wheat*; but not so often as the *nums.* When, therefore, the *nums.* from 3 to 10 are *eps.* of the *pl.* of the *masc.*, they retain their constitutional feminization, because they are *eps.* of the *pl.* [316], which is *fem.*; so that **رِجَالٌ ثَلَاثَةٌ** is said, like **رِجَالٌ ضَارِبَةٌ** [270]. And, when what is qualified by them is *post.*, as **رِجَالٌ ثَلَاثَةٌ**, the *nums.* remain *fem.* in apposition to the *post.*, because the *sp.* is the same expression as the qualified, being put last for the two objects mentioned (R), vid. observance of the original state of the *nums.* as substantives, and intention to lighten them (MAR). As for the *num.* whose *sp.* is *sing.* [315], vid. what

is above 10, it is not made *fem.*, because the same *fem.* qualified does not remain. Moreover, though عِشْرُونَ دِرْهَمًا is *orig.* أَلْفُ رَجُلٍ مِائَةُ دِرْهَمٍ and دَرَاهِمٌ عِشْرُونَ, and similarly دَرَاهِمٌ مِائَةُ دِرْهَمٍ and دَرَاهِمٌ مِائَةُ, still these *nums.*, even when they follow their *pl.* qualifieds, do not agree with them in *fem.* gender, because the ئ and ن are inseparable from the terminations of عِشْرُونَ and its *cat.* [234,320], and the ئ from the termination of مِائَةٌ ; while أَلْفُ follows them in abandoning the agreement, because the breach of the custom is established by the two first : and, since the *nums.*, when they follow their qualifieds, do not agree with them, therefore, when *pre.* to them also, they do not agree with them ; so that أَلْفُ رَجُلٍ and أَلْفُ اُمَّرَأَةٍ, and مِائَةٌ رَجُلٌ and مِائَةٌ اُمَّرَأَةٍ are said. And the reason why تِسْعَةٌ to ثَلَاثَةٌ, when compounded with عَشْرَةٌ, remain in the same state as before the composition, although they have neither a *pl. sp.* nor a *pl. qualified*, is that their *pl. sp.* is suppressed, the last *sp.* being considered sufficient, because the custom of the *nums.*, when they follow one another, is to be satisfied with the *sp.* of the last *num.* of their aggregate, as مِائَةٌ وَثَلَاثَةٌ وَتِسْعَونَ رَجُلًا a hundred and thirty-three men, *orig.* مِائَةٌ رَجُلٍ وَثَلَاثَةٌ رَجُالٌ a hundred men and three men and thirty men ; so that, since their *pl. sp.* is supplied, they are

treated in the same way as when the *sp.* is expressed. Since, then, the Arabs intend to treat the *nums.* like *deriv. eps.*, by expressing the *š* in them when their qualified is *fem.*, and eliding it from them when their qualified is *masc.*; while they have no *masc.* qualified, because they are not applicable as *eps.* to anything but the *pl.*, which is *fem.*, whether it be *pl.* of a *masc.* or a *fem.*: and since, if the *š* were expressed in them with the two *pls.*, the intention to treat them as *deriv. eps.* would not be plain; and you would think the *š* to be the one used to make the unrestricted *num. fem.* in the original state [of substantive], not to be put on account of the qualified's being *fem.*, because the *š*, when not denoting *unity*, is mostly inseparable from the substantives containing it, like غُرفة [238,263]: therefore the Arabs drop the *š* with the *pl.* of the *fem.*, because its femininization is faint, in comparison with that of the *pl.* of the *masc.*, so that it is *quasi-masc.* [below]. For the femininization regarded in the *pl.* of the *fem.* is that which supervenes because of the plurality, like the femininization in the *pl.* of the *masc.*, not that which was before the plurality, as is proved by the fact that, if the original [femininization] were regarded, وَقَالَ نِسْوَةٌ XII. 30. [21,270] would not be allowable in a case of choice, as قَالَ امْرَأٌ is not allowable in such a case. As, then, the adventitious femininization removes the original masculinization in رَجُلٌ and أَيَّامٌ.

[270], so also it removes the original femininization in نِسْوَةٌ: but this adventitious [femininization] is apparent, notorious, in رِجَالٌ, faint in فِسْوَةٌ, because the effect produced upon a thing by its like is not so marked as the effect produced upon it by its *opp.*; so that نِسْوَةٌ becomes *quasi-masc.* [above], because its femininization is faint. One says, therefore, جَالٌ ثَلَاثٌ and نِسْوَةٌ ثَلَاثٌ, where the ئ, which, in the original state [of substantive], denoted the femininization of the abstract *num.*, becomes denotative of the femininization of the numbered. The gender of these ten expressions, وَاحِدٌ to عَشَرَةُ, having been thus settled, we say that their predicament is what we have mentioned, vid. that وَاحِدٌ and إِثْنَانِ are conformable to analogy; while the remaining eight are apparently contrary to analogy, wherever they occur, below 10 or above it, as ثَلَاثَةُ عَشَرَ رَجُلًا [324], وَمِائَةُ رَجُلٍ, ثَلَاثَةُ وَتَلْثُونَ رَجُلًا, except عَشَرَةُ, which, in composition, reverts to analogy, the ئ being expressed in it in the *fem.*, and dropped in the *masc.*, as ثَلَاثَ عَشَرَةُ امْرَأَةٌ and ثَلَاثَ عَشَرَ رَجُلًا [above], because its *sp.* is not a *pl.* [316], from regard to which the *num.* might be made *fem.* And the reason why, when combined with a unit, عَشَرَةُ *ten*, alone among decimal numbers, agrees with its *sp.* in gender is that, when without a unit also, it agrees with its *sp.* in gender, as جَالٌ عَشَرَ رِجَالٌ *ten men* and نِسْوَةٌ عَشَرَ رِجَالٌ *ten women*, [above]

مَنْ جَاءَ نُسْوَةٌ *quasi-masc.*] (R). As for بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا VI. 161. Whoso doeth a good thing shall have ten good things like it [below], it means عَشْرُ حَسَنَاتٍ أَمْثَالِهَا, [by suppression of a qualified (Fk),] otherwise عَشْرَةٌ would be said, because مِثْلٌ is masc. (Aud, Fk); and, with the *pl.*, the gender regarded is that of its *sing.* [below], as [IM states] in the Alfiya and the Tashil (Fk). So [says IHsh] in the Aud; but whether عَشْرَةٌ would necessarily be said requires consideration, because some justify the *masc.* gender in عَشْرٌ by the argument that the أَمْثَال are حَسَنَاتٍ, and others on the ground that the *pre.* gains feminization from the *post.* [111] (YS). This is [the rule] when the numbered is mentioned (A, Fk). Sfw, in his Commentary on the IH, reports, as [a restriction] transmitted by Nw from the learned, that it is only when the numbered is mentioned after the *num.*: and that, if the numbered be put first (YS, Sn), and the *num.* made an *ep.*, the rule may be enforced or neglected (Sn); [so that] the ة may be affixed to the *num.* or elided, with both the *masc.* and the *fem.* (YS), as if the numbered were suppressed [below], as سَائِلٍ تِسْعَةٍ nine questions and رَجَالٍ تِسْعَةٍ nine men, or conversely (Sn). But, in opposition to Sfw upon this restriction, which is not mentioned by IM in the Tashil, nor by AH in the Ir, nor by IHsh in any

of his books, it is sufficient to say that I have referred to the Ns, but have not found in it any restriction other than what is mentioned by [A.] Fk, and others, vid. that the *num.* is made *fem.* with the *masc.* when the numbered is mentioned (YS). If, however, the numbered be [intended, but (A)] not mentioned [literally [A]], then [the chaste construction is to give the *num.* the same gender as if the numbered were mentioned, as صَمْتْ خَمْسَةً
I fasted five, meaning *days*, and سِرْتُ خَمْسًا *I journeyed five*, meaning *nights*; but (A)] the ئ may be elided with the *masc.* (A, Fk), as II. 234. [320] (Fk), whence [in tradition (Fk)] ثُمَّ أَتَبَعَهُ بِسِتٍ مِّنْ شَوَّالٍ *And then follows it up with six days of Shawwāl* (A, Fk). Apparently Fk [also] means that expression of the ئ [with the *masc.*] is preferable, which is distinctly stated in the Tsr, but is open to an objection, which you will soon learn; and that there is no difference [as to elision of the ئ] between the numbered's being أَيَّامٌ or any other expression, as is laid down, without any restriction, by many, and among them IHsh in the Jāmi', who hold بُنْيَ الْإِسْلَامُ عَلَى خَمْسٍ *Islām has been founded upon five principles or essentials* [339], i. e. أَصْوْلٌ or أَرْكَانٌ, to be an instance of that (YS). But Sb restricts the elision of the ئ to the case where the numbered is [the expression (Sn)] أَيَّامٌ (YS, Sn) exclusively, not any other *masc.* (YS); and holds it to be the [only]

practice agreeable with the speech of the Arabs (Sn). He discusses that at great length ; but the sum of it is this:— When the numbered consists of *days* and *nights*, as سُرْتْ خَمْسًا *I journeyed five*, meaning both [above], or of *days* alone, as صُمِّتْ خَمْسًا *I fasted five days*, because *fasting* is only in the *days*, the *s* is elided in the *num.*, in the first case, because the *nights* predominate over the *days*, which are subordinate to them [325. B], so that the predicament of the *nights* is applied to the *days* ; and, in the second, because the *day*, becoming, as it were, included under, and part of, the *night*, is indicated by the same name: and, since the predicament belongs to the *nights*, elision of the *s* is the [only] practice agreeable with the speech of the Arabs, to which mention of it is foreign. For this reason S says that expression of it is allowable by analogy; but that we do not find it in the speech of the Arabs [320]; and the language of Z [below] is to the same effect (YS). [For Z says on II. 234.,] عَشْرًا is said from regard to لَيَالٍ *nights*, with which the *days* are included; and you never see the Arabs use the *masc.* in the *num.* from regard to أَيَّامٍ *days* : you say صُمِّتْ عَشْرًا *I fasted ten days* ; and, if you used the *masc.*, you would deviate from their speech, as is clear from the text إِنْ لَيْثْتُمْ إِلَّا عَشْرًا XX. 103. Ye have not tarried on the earth, or in the grave, save *ten* days, and then

إِنْ لَيْتُمْ إِلَّا يَوْمًا XX. 104. *Ye have not tarried save a day* (K). And what Nw mentions as to the allowance of both genders by the Arabs requires consideration. But, when the numbered is some other expression, the rule of using the *masc.* [num.] with the *fem.* numbered, and the *fem.* with the *masc.* must be observed, there being no reason to the contrary (YS). As to whether the ئ may be expressed with the *fem.* when the numbered is not mentioned, that is reported to be disallowed by some; but what is mentioned above as reported by Sfw necessarily implies its allowability (Sn). As for the *nums.* whereby a *numbered* is not intended, but only *unrestricted number*, all of them are with the ئ, as تَلَثَةُ نِصْفُ سِتَّةٍ [above]; and are diptote, because [*fem.* (Sn)] proper names [8], contrary to the opinion of some; while the prefixion of آل to them, as آلَ التَّلَثَةِ نِصْفُ الْسِّتَّةِ, is like its prefixion to some proper names, as إِلَاهَةٌ a name of *the Sun*, when they say أَلِإِلَاهَةٍ, and similarly أَلِشَّعْبُ and شَعْبُ for *Fate* [8] (A). The gender regarded [with the *pl.* (Aud)] is that of the *sing.* [above] (Aud, A), not of the *pl.* (A), as تَلَثَةُ حَمَامَاتٍ three hot baths (Aud, A), with the ئ, from regard to حَمَامٌ, which is *masc.* (Aud). This is contrary to the opinion of the Bdd (Aud, A), who say تَلَثُ حَمَامَاتٍ, regarding the form of the *pl.*: while Ks,

[like the *Bdd* (*Sn*),] says “*You say حَمَامَاتٍ بِشَلْتَ* I passed by three hot baths, without a ^ه, though the sing. [261] is *masc.*”; and he constructs what is like it by analogy to it : but Fr does not say this. The gender regarded in the *sing.*, (1) if the numbered be a substantive, is the gender of its form, as *ثَلَاثَةُ أَشْخَصٍ* *three persons*, meaning women [or *men* (*Sn*)], because *شَخْصٌ* is *masc.* ; and *ثَلَاثُ أَعْيُنٍ* *three beings*, meaning *men* [or *women* (*Sn*)], because *عَيْنٌ* is *fem.* [263,264]: (a) this holds good so long as something which strengthens the sense, or in which the sense is often intended, is not attached to the sentence [containing the *num.* (*Sn*)]; for, if that be attached to it, the sense may be observed:— the first is like the saying [of ‘Umar Ibn Abī Rabī‘a (MN, EC) alMakhzūmī (MN)]

*فَكَانَ مِنْجَنِي دُونَ مَنْ كُنْتُ أَتَقِيَ * ثَلَاثَ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ*
[And my shield against him that I was afraid of was three persons, two of them having swelling breasts, and the third just entering upon the time of puberty, where *شُخُوصٍ* means *women* (EC),] and the saying [of An Nawwāḥ alKilābī (EC)]

*وَإِنَّ كِلَابًا هُذِهِ عَشْرُ أَبْطُنِ * وَأَنْتَ بَرِيءٌ مِنْ قَبَائِلِهَا عَشْرٌ*
[And verily this Kilāb is ten sub-tribes, and thou art quit of its ten clans, where *أَبْطُنِ* means (EC)]; and IM in the CK makes *أَثْنَتَيْ عَشْرَةَ أَسْبَاطًا أَمَّا* وَقَطَعْنَاهُمْ *أَثْنَتَيْ عَشْرَةَ أَسْبَاطًا*

VII. 160. *And We divided them into twelve tribes, nations,* an instance of it, saying that by the mention of أَمْمًا the predicament of the *fem.* becomes preponderant, [otherwise, says IUK, إِنَّمَا عَشَرَ أَسْبَاطًا would be said, because سِبْطٌ is *masc.* (Sn)]; but in the CT he makes أَسْبَاطًا a *subst.* for فِرْقَةً [the *sp.* divisions being suppressed (Sn),] which is the right construction, as will be seen [316]: and the second is like the saying [of an Arab of the desert, afflicted by drought (EC),]

ثَلَاثَةُ أَنفُسٍ وَّثَلَاثُ دَوَابٍ * لَقَدْ جَارَ الْزَّمَانُ عَلَى عِيَالٍ
 [We are reduced to *three souls*, and we have but *three camels*. Hard indeed has the time been upon my household! (EC)], نَفْسٌ being often used when إِنْسَانٌ a *human being* is intended by it: (2) if the numbered be an *ep.*, is the gender of its qualified meant to be understood, not its own, as VI. 161. [above], i. e., عَشْرُ حَسَنَاتٍ; and as ثَلَاثَةُ رَبَاعٍ three middle-sized [240], when you intend *men*; and similarly ثَلَاثَةُ دَوَابٍ three beasts, when you intend *males*, because دَابَّةٌ is orig. an *ep.* (A); though some of the Arabs, says IUK, say ثَلَاثُ دَوَابٍ, because دَابَّةٌ is treated as a substantive (Sn). It is only with the *pl.*, however, that the gender of the *sing.* is regarded (A). As for the [collective (Sn)] generic *n.* and the quasi-*pl. n.*, what is regarded with them is their actual gender, so

that the gender given to the *num.* is the converse of what their *pron.* requires. You say (1) [ثَلَاثَةُ مِنْ الْقَوْمِ three men and (A)] ثَلَاثَةُ مِنْ الْغَنَمِ three sheep, with the ة, because you say [قَوْمٌ كَثِيرٌ many men and (A)] غَنَمٌ كَثِيرٌ many sheep with [the *ep. in*] the *masc.* (Aud, A): (a) so in the Aud: but BD says "In my opinion you say ثَلَاثَةُ مِنْ الْغَنَمِ because غَنَمٌ is *fem.*" [271]; and this is what Jh and others mention: and by it is refuted the language of A, like that of the Aud; and it is proved by إِذْ نَفَشَتْ فِيهِ غَنَمٌ الْقَوْمُ XXI. 78. When the men's sheep had strayed into it: while some say that غَنَمٌ is both *masc.* and *fem.*; and this is necessarily implied by what Dm transmits from IHsh, vid. that the *fem.* generic *ns.* are نَحْلٌ bees and بَطٌ ducks, which have no third, because the rest are either necessarily *masc.*, vid. six, مَوْرٌ bananas, عِنْبٌ grapes, سَدْرٌ lotus-trees, طَبْرٌ fresh ripe dates, قَمْحٌ wheat, and كَلِمٌ words, or of both genders, vid. the remaining expressions (Sn): (2) ثَلَاثَةُ مِنْ الْبَطِ three ducks [271], with omission of the ة, because you say بَطٌ كَثِيرٌ many ducks with [the *ep. in*] the *fem.*: (3) ثَلَاثَةُ مِنْ الْبَقَرِ three head of cattle or ثَلَاثَةُ بَقَرٍ, because بَقَرٍ has two *dial. vars.*, *masc.* [from regard to the form, or to the sense جَمْع (Sn)], and *fem.* [from regard to the sense جَمَاعَة (Sn)], as إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا II. 65. [257], where تَشَابَهَتْ is read (Aud, A). This holds

good so long as the generic *n.* or *quasi-pl. n.* is neither separated from the *num.* by an *ep.* indicative of the sense, [the *ep.* being either not mentioned at all, or mentioned posterior to both of them (Sn),] nor used as a substitute for a *pl.* of a *masc.*; for, if either be the case, then what is [necessarily (Sn)] observed is the sense, [though as to the necessity A differs from some of the moderns (Sn)]:— the first is like your saying **ثَلَاثٌ إِنَاثٌ مِّنَ الْغَنَمِ** *three female sheep* and **ثَلَاثَةُ ذُكُورٌ مِّنَ الْبَطِ** *three male ducks*; but the posterior *ep.* has no effect, as **ثَلَاثٌ مِّنَ الْغَنَمِ إِنَاثٌ** and **ثَلَاثٌ مِّنَ الْبَطِ ذُكُورٌ** [271](A); and similarly the *ep.* not indicative of the sense, as **ثَلَاثٌ حَسَانٌ مِّنَ الْبَطِ** *three pretty ducks*, **حَسَانٌ** being common to *males* and *females* (Dm): and the second is such as **ثَلَاثَةُ رَجُلٍ** *three pedestrians*, **رَجُلٌ** being a *fem. quasi-pl. n.*, but used as a substitute for **أَرْجَالٌ** as a broken *pl.* of **رَاجِلٌ**, so that its *num.* is made [to indicate by the expression of the **س** in it that the numbered is (Sn)] *masc.*, as would be done with the *pl.* for which it is used as a substitute (A); and similarly, says IUK **ثَلَاثَةُ أَشْيَاوْ** *three things*, **أَشْيَاوْ** being orig. **شَيْتَاءُ** on the measure of **فَعْلَاءُ** [273], but used as a substitute for the *pl.* **أَفْعَالٌ**, so that, though it is *fem.*, still, since it is used as a substitute for a *pl.* of a *masc.*, the **س** must be expressed in it (Sn). And, [as the form of the *sing.* is not regarded

in the generic and *quasi-pl.* *ns.*, so (Sn)] also the form of the *sing.* is not regarded when it is a proper name, [but its sense is regarded (Sn),] as ثَلَاثَةُ الْطَّلَحَاتِ *the three Talhas* and خَمْسُ الْهِنْدَاتِ *the five Hinds* [264]. When the numbered has two *dial. vars.*, *masc.* and *fem.*, like حَالٌ *state*, elision and expression [of the ة] are allowable [in its *num.*], as ثَلَاثُ أَحْوَالٍ *three states* (A).

§. 315. As regards the second matter, i. e., the *sp.* [314], the *nums.* are of four kinds, (1) what does not need a *sp.* at all, vid. وَاحِدٌ *one* and اثْنَانِ *two*: for you do not say ثِنَّتَا حَنْظَلِيٌّ *three hens*; while اثْنَا رَجُلٌ *two men*, nor وَاحِدُ رَجُلٌ *one man* [228,313] is a poetic license: (2) what needs a *sp.* in the *gen. pl.*, vid. عِنْدِي ثَلَاثَةُ عَشَرَةُ *three to ten* [below], as عِنْدِي ثَلَاثَةُ مِائَةٍ *With me are three men and ten women*, except when the *sp.* is the word مِائَةٌ *a hundred*, which must be in the *sing.*, as عِنْدِي ثَلَاثِيَّةٌ *With me are three hundred*, not ثَلَاثُ مِئَاتٍ, nor ثَلَاثُ مِئَيْنَ, except in poetic license (Sh), as [316] ثَلَاثُ مِئَيْنَ آلَحٌ (MAd): (3) what needs a *sp.* in the *acc. sing.*, vid. أَحَدَ عَشَرَ *eleven to ninety-nine*, as XII. 4. [85, 211, 314, 442], V. 15. [85], VII. 138. [85], and XXXVIII. 22. [16, 85]: (4) what needs a *sp.* in the *gen. sing.*, vid. مِائَةٌ *a hundred*

and ^{وَ}**أَلْفٌ** a thousand [below], as **عِنْدِي مِائَةُ رَجُلٍ** With me are **a hundred men** and **أَلْفُ رَجُلٍ** a thousand men (Sh). The nums. *pre.* to the numbered are ten, consisting of two sorts, (1) **عَشَرَةُ ثَلَاثَةٍ** to **عَشَرَةُ** [above], which ought to be *pre.* to a broken *pl.* of paucity [316, 317], as **سَبْعَةُ أَبْخَرٍ** XXXI. 26. [79, 235, 585]; (2) **مِائَةُ** and **أَلْفٌ** [above], which ought to be *pre.* to a *sing.*, as **مِائَةُ جَلْدَةٍ** XXIV. 2. [62] and **أَلْفَ سَنَةً** II. 90. *For a thousand years* (Aud).

§. 316. The *sp.* of **ثَلَاثَةٍ** to **عَشَرَةُ** is [only (A)] a *gen.* **قِسْعَمِائَةُ** to **ثَلَاثِيَّةٍ** to **ثَلَاثَةُ** [below] (IH); and mostly an expression of paucity [315, 317] (IM). The *id. pl.* is either a generic *n.*, like **ثَمَرٌ** [254]; or a *quasi-pl.* *n.*, like **رَهْطٌ** [257] (R). If the *sp.* be a generic *n.* or *quasi-pl.* *n.*, it is (1) [mostly (R)] governed by **مِنْ** (R,A), as **فَخَذْ أَرْبَعَةَ مِنْ الْطَّيْرِ** II. 262. Then take thou four birds and **مَرَرْتُ بِثَلَاثَةِ مِنْ الْرَّهْطِ** I passed by three persons (A), because, though they are in the sense of the *pl.*, still they are in the form of the *sing.*, so that prefixion of the *num.* to them is disliked after the arrangement made for prefixing it to the *pl.* (R): (2) sometimes governed by prefixion of the *num.*, as in **وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ** XXVII. 49. And there were in the city nine persons, the tradition **لَيْسَ فِيمَا دُونَ خَمْسٍ ذُوِّ صَدَقَةٍ** There is no poor-

[314] **ثَلَاثَةُ أَنْفُسٍ الْحَخِّ**, and **ثَلَاثَةُ أَنْفُسٍ الْحَخِّ** [314] (A). Akh says that the *num.* may not be *pre.* to them; but this rule is broken by XXVII. 9. and **ثَلَاثَةُ أَنْفُسٍ الْحَخِّ** [above] (R), and the truth is that this construction is restricted to hearsay. If, however, the *sp.* be something else, it is governed by prefixion of the *num.* to it; and ought then to be a broken *pl.* of paucity [315, 317], as **ثَلَاثَةُ أَعْبُدِيٍّ وَثَلَاثُ آمِ** *three slaves and three handmaids* (A). As for its being governed in the *gen.* by prothesis, this is because the word becomes lighter by prefixion, as before explained [314] (R). But sometimes the *num.* is aprothetic, [and pronounced with Tanwin (IY,)], in which case the exponent is either [in apposition to it as (IY)] a *subst.*, as **ثَلَاثَةُ أَثْوَابٍ**; or in the *acc.* [as a *sp.* (IY)], as **ثَلَاثَةُ أَثْوَابًا**, which is a poetic license (IY, R). The *acc.* is anomalous, because the numbered, as before shown [314], is *orig.* qualified, which is the [word] intended; so that, if they put it into the *acc.*, the intended is in the semblance of a complement [19]. And, as for the prefixion [of the *num.*] to the *pl.*, it is because the *post.* is *orig.* qualified, the *num.* being afterwards *pre.* to it for the sake of lightness; while the qualified of **ثَلَاثَةٌ** *three* and upwards is *orig. pl.* [314] (R). But, when the *sp.* [*post.* to the *num.* from 3 to 10 (R)] is **مَائَةٌ** *a hundred*, it is *sing.* (R, Aud, A), as **سَبْعُمِائَةٌ** [313] (Aud, A), and **تِسْعُمِائَةٌ** [above]

(Aud); not *pl.* (R). By analogy ثَلْثٌ مِئَاتٌ [in the *pl.* (IY,Jm)] should be said (IY,IH), because مائة has two *pls.*, one in the semblance of the *perf. pl. masc.*, vid. مُتُون [234,244] (R, Jm); and the other in the semblance of the *perf. pl. fem.*, vid. مِئَاتٌ [234] (Jm). But the *num.* is not *pre.* to the *perf. pl. masc.* [317]; so that only مِئَاتٌ remains (R,Jm), to which the *num.* might be *pre.* in default of the broken *pl.*, as in ثَلْثٌ عَوَّارٌ XXIV. 57. [240,317] (R); and, disliking that the *sp.* should follow the *pl.* with the ل and ت after having been accustomed to follow what is in the semblance of the *pl.* with the ، and ن, vid. تِسْعُونَ to عِشْرُونَ, they confine themselves to the *sing.*, which besides is shorter (R,Jm), while all fear of ambiguity is removed (R). S says (IY), It is not disapproved in their language that the form should be *sing.*, and the sense *pl.* (S, IY); so that some of them even say in poetry what is not used in prose (S): but this is only when there is no fear of ambiguity (IY); and an instance of it is كُلُوا فِي بَعْضٍ بَطْنِكُمْ الْحَمْ [233] (S, IY), cited by S (IY). But ثَلْثٌ مِئَينَ [as (IY,R)]

ثَلْثٌ مِئَينَ لِلْمُلُوكِ وَفِي بِهَا * رَدَائِي وَجَلَّتْ عَنْ وُجُوهِ الْأَهَامِ
 [By AlFarazdaқ, Three hundred camels as bloodwits for the slaughter of the three kings has the pawning of my cloak paid for, and it has cleared away this shame from

the faces of the Ahtams, i. e., the sons of Sinān alAhtam Ibn Sumayy (AKB), or ثُلْثٌ مِئَاتٌ (IY),] occurs in poetic license [315] (IY, R, Auð, A), because the poets are allowed ample liberty in reverting to obsolete *o. fs.*; but this, though agreeable with analogy, is still anomalous in usage (IY). Some say مُوونَ with Damm of the م [244] for مِئُونَ [234]: and some make the م of مِائَةٌ smack somewhat of Damm in the *sing.* also, but do not make the Damm plain; and that is [called] “stifling”: while Akh says that, if you pronounced the م of مِئَاتٌ with Damm, saying مُواٰتٌ, like مُوونَ, it would be allowable. And some make the ن of مِئِينُ the seat of inflection, like [the فِعْلِينُ ن of مِئِينُ] [236]: while Akh says that مِئِينُ is *orig.* فِعْلِينُ ن like غِسْلِينُ, the ج being elided; so that, according to him, it is *sing.*: but this is of no account, since, if it were *sing.*, مِئِينُ would be said of a single *hundred*; though perhaps, according to him, it is a *quasi-pl. n.*: and some say that it is [a broken *pl.*, on the measure of] فِعِيلُ ن like عِصَى [243], the last ي being changed into ن [688]. And أَلْمِي in the saying

وَحَاتِمُ الظَّاهِي وَهَابُ الْمَيِّ

[234], (1) according to Akh, is *orig.* أَلْمِي, the ن being elided by poetic license: (2) as is transmitted from Y, is curtailed of the ة, like تَمَرٌ from تَمَرَةً [254]; but this is

not correct, since the regular form would then be مِائَى, like مِعَى, as you say لِشَّى from لِشَّة [Note on p. 900, l. 21], and ظَبَّى from ظَبَّة [244]: (3) is sometimes said to be orig. مِئَى, like گلِيْب [237, 255, 257], the ف being pronounced with Kasr, as in شِعِيرٌ and رِغِيفٌ [368], because the ع is a guttural letter; and to be then contracted [into الْمِيْشِى] on account of the rhyme: but مِئَى has not been heard; so that this requires consideration (R). IM says in the Tashil "And أَلْفٌ is peculiar in being used as a sp. [for any num.] without restriction; whereas مِائَةٌ is used as a sp. for only إِحْدَى عَشْرَةٍ and ثَلَاثٌ and their cats."; as أَحَدَ عَشَرَ الْفَأُونَى a hundred thousand, eleven thousand أَحَدَ عَشَرَ الْفَأُونَى twenty thousand, and عِشْرُونَ الْفَأُونَى twenty-one thousand; and as three hundred, خَمْسِيَّةٌ fifteen hundred (Sn). سِتْيَّةٌ and ثَلَاثِيَّةٌ must be written united, because the ! of [the pre. n. in] is elided, and the union is made a compensation for the elision: while the o. f. of [the pre. n. in] is سِدْسٌ [307, 689, 758], the س having been converted into ت; and the union is made a compensation for the incorporation (D). The sp. of أَحَدَ عَشَرَ eleven to قِسْعَةٌ

نِسْعُونَ *ninety-nine* is an *acc. sing.* (IH). It is put into the *acc.* because of the impossibility of prefixing [the *num.*] to it. In the case of [the *nums.*] from **أَحَدَ عَشَرَ** *eleven* to **تِسْعَةَ عَشَرَ** *nineteen*, this [impossibility] is because the Arabs dislike three things to be made like one *n.* [110]. For, though they say **أَحَدَ عَشَرَ زَيْدٍ** *Zaid's eleven* and **خَمْسَةَ عَشَرَكَ** *thy fifteen*, prefixion being allowable except in the case of **إِثْنَا عَشَرَ** [210, 318], still this is not like that, because the *post.*, when a *sp.*, is [denotative of] the [person or thing] ideally intended by the first, which it is put only to explain, so that the whole is like one thing; whereas the *post.* in **خَمْسَةَ عَشَرَ زَيْدٍ** *Zaid's fifteen* is different from the first, so that this is not like making three things to be ideally one. And, in the case of **عِشْرُونَ** *twenty* and its *cat.*, the impossibility is because the **ن** may not be elided on account of the prothesis, since it is not really the **ن** of the *pl.*, but is assimilated to it; while prefixion is not possible with retention of the **ن**, because of its resemblance to the **ن** of the *pl.* [110]. Sometimes such [phrases] as **عِشْرُو دِرْهَمٍ** *twenty dirhams* and **أَرْبَعُو ثَوَبٍ** *forty garments* occur; but they are rare. And the *sp.* is in the *sing.* because, when governed in the *acc.* as a *sp.*, and therefore in the semblance of the *obj.*, which is a complement, it does not remain like the

qualified, which is an essential, so that there should be any necessity to observe its state [of plurality]; and, since the plurality is intelligible from the preceding *num.*, and the *sing.* is shorter, they confine themselves to it. Yet, notwithstanding that the numbered becomes in the semblance of a complement, its *o. f.*, when it was qualified, is still observed; so that, in most cases, only it, and not the *num.*, is qualified, as **عِنْدِي عِشْرُونَ رَجُلًا شُجَاعًا** *With me are twenty brave men*, because it is the [word] intended as respects the sense, while the *num.*, though made to precede it, is like a qualification of it; just as it is qualified when it is *post.*, as **إِنِّي أَرَى سَبْعَ بَقَرَاتٍ** *XII. 43 Verily I see seven fat kine* [317]: but qualification of the *num.* is also allowable, though rare (R). As for VII. 160. [314], **أَسْبَاطًا** in it is [not a *sp.*; but (Sh)] a *subst.* for **عَشْرَةً**, the *sp.* being suppressed, i. e., **فِرْقَةً** [below] (Sh, Aud, A). Shl and IAR say that (Tsr), if **أَسْبَاطًا** were a *sp.*, the two *nums.* would be made *masc.*, because **سِبْطٌ** [*sing.* of **أَسْبَاطًا** (Tsr)] is *masc.* (Aud, A); while the *sp.* would be made *sing.* (A), because it is the *sp.* of a *comp.* [*num.*] (Sn). IM, however, asserts [in the CK that there is no suppression, and (Tsr)] that **أَسْبَاطًا** is a *sp.*; but that the mention of **أَمْمًا** makes the predicament of femininization preponderate (Aud, A) in **أَسْبَاطًا** (Tsr), as the mention of **كَاعِبَانِ** and **مُعَصِّرٌ** makes it preponderate in

ثلاث شُخُوصٍ آخِر [314] (Aud), because أَسْبَاطًا is qualified by أُمَّةً pl. of أُمَّةً *a nation*. And Hf says that أَسْبَاطًا may be *ep.* of فِرَقٌ, the qualified having been suppressed, and the *ep.* put into its place [149]; and that the *num.*, when applied to أَسْبَاطًا, is made *fem.* because أَسْبَاطًا is i. q. فِرَقَةٌ *divisions*. But Fr holds that the *sp.* may be in the *pl.*; and the text appears to be evidence for him (Tsr). This *sp.* may not be separated [from the *num.*], على أنّي آخِر [86] being a poetic license (A). The *sp.* of مائةٍ *a hundred* and ألفٌ *a thousand*, of their *du.*, and of the *pl.* of ألفٌ, is a *gen. sing.* (IH). مائةٌ, when *post.* to ثلاث and its *cat.*, is not pluralized in the *num.*, as above shown. But, if not *post.* to ثلاث and its *cat.*, it is pluralized; and that *pl.* is *pre.* to the *sing.*, as مئاتٍ رجُلٍ *hundreds of men*. The *sp.* is put into the *gen.* because this is the *o. f.*, as we mentioned in the case of such as ثلاثةٍ رجالٍ [314]. And it is made *sing.* because they are emboldened to this by the fact that the *sp.* governed in the *acc.* is in the *sing.*; while the *sing.* is lighter than the *pl.*, and the *num.* is sufficient indication of the plurality, the *multitude* and *plurality* being greater and more notorious in this scale than in the scale of the units, because [the *pl.* appropriate to] the scale of the units is the *pl.* of paucity [235, 315, 317], the predicament of which, according to them, is that

of the *sing.* in many things, such as their making its *dim.* according to its form [285], and developing another broken *pl.* from it [256] ; so that the plurality of the numbered is sufficiently notorious here to enable them to dispense with pluralizing it (R). But sometimes the *sp.* of مائة is (1) a [gen.] *pl.* (R, Aud, A), by assimilation of مائة to عشرة, since it is *ten times ten* (Sn), as in the reading of Hamza and Ks وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةَ سِنِينَ XVIII. 24. *And they tarried in their cave three hundred years* [below] (Aud, A), where Ubayy reads سنتا (K) : (2) an acc. *sing.*, [anomalously (A),] as

إِذَا عَاشَ الْفَتَى مِائَتَيْنِ عَامًا * فَقَدْ ذَهَبَ الْتَّذَادَةُ وَالْفَتَاءُ
(R, Aud, A), by Rabi' Ibn Dabu' alFazārī, *When the young man lives two hundred years, pleasure and youth have gone* (MN, AKB). And IK allows المائة درهما the hundred dirhams and الالف ديناراً the thousand dinars (A). IH says very happily سنتا in the reading ثلث مائة سنتا XVIII. 24. [above], with Tanwīn, which "is transmitted from others than Hamza and Ks [and "Ubayy], is a subst. [for ثلث مائة] (B), not a *sp.*, otherwise "two anomalies, putting the *sp.* of مائة into the *pl.*, "and governing it in the acc., would ensue ; so that it is "as though وَلَبِثُوا سِنِينَ were said [151]. And أسباطا in "VII. 160. [above] is similar, otherwise the anomaly

"of putting the *sp.* into the *pl.* would ensue. Zj says
 "that, if سِنِينَ were governed in the *acc.* as a *sp.*, it would
 "be necessary that they should have tarried *nine hundred*
 "years, because it is understood that the *sp.* of مِائَةٌ is one
 "of a hundred, as مِائَةٌ رُجْلٌ a hundred men, where رُجْلٌ is
 "one of the مِائَةٌ ; so that, if سِنِينَ were a *sp.*, it would be
 "one of مِائَةٌ ؓ ; and, ثَلَاثٌ مِائَةٌ سِنِينَ being at least *three* [234],
 "it would be as though *three hundred times three years*,
 "which are *nine hundred years*, were said. And this is
 "equally applicable to VII. 160., where, if أَسْبَاطًا tribes
 "were a *sp.*, they would be *thirty-six*, according to his
 "opinion. This, however, which Zj mentions, is also an ob-
 "jection to the reading of Hamza and Ks ثَلَاثٌ مِائَةٌ سِنِينَ
 "with prefixion, سِنِينَ being, according to them, nothing
 "but a *sp.*, although it is not governed in the *acc.*; while
 "there is no doubt that the reading of the majority
 "is more regular, according to the GG, than the
 "reading of these two. But what Zj mentions does not
 "necessarily follow, because what he mentions is peculiar
 "to the case where the *sp.* is *sing.*; whereas, when it is a
 "pl., the intention in it is like the intention in the *sp.*
 "occurring as a pl. in ثَلَاثَةُ أَثْوَابٍ [314]. Moreover the *o. f.*
 "in the whole is the *pl.*, the *sing.* being deviated to only
 "for a [special] cause, as before shown ; so that, when the
 "*sp.* is used in the *pl.*, it is used according to the *o. f.* ;

"while what Zj says would necessarily follow only if "what is used in the *pl.* were used as the *sing.* is used, and "does not hold good when the *pl.* is used according to its "*o. f.* in what the *num.* is applied to." This is the end of IH's remarks. When you qualify the *sing. sp.*, you may observe the form or sense [of the qualified] in [regulating the number of] the *sp.*, as ثَلَاثُونَ رَجُلًا طَوِيلًا thirty witty men or مِائَةُ رَجُلٍ طَوِيلٍ a hundred tall men or طُرْفَاءَ, and طَوَالٍ, whence فِيهَا أَثْنَانِ الْحُجَّ [78] (R). And, if the rest of the *apposs.* be like the *ep.*, then أَسْبَاطًا in the text may be a *subst.* for the elided *sp.* فِرْقَةً [above], by observance of the sense (Sn). Fr allows سِنِينَ to be a *sp.* on the principle of فِيهَا أَثْنَانِ الْحُجَّ [above], where سُودًا, which is a *pl.*, occurs as [ep. of the *sing.* (AKB)] *sp.* حَلْوَةً [AKB], because the *ep.* and the qualified are one thing. But the [correct] opinion is the first, because what is not allowable in firsts is allowable in seconds [538], as يَا زَيْدُ الْطَّوِيلُ O tall Zaid [49], while يَا الْطَّوِيلُ would not be allowable [52] (IY). Sand many of the GG dislike the *sp.* of the *num.*, in any scale whatever, to be an *ep.* [317], as مِائَةُ أَبْيَضَ and أَحَدَ عَشَرَ طَوِيلًا سَبْعَةُ طَوَالٍ, because what is intended from the *sp.* is *unequivocal designation*, which is non-existent in such *eps.* as these. But, if the *ep.* be peculiar to some genera, it is not dis-

liked, as مائة فاضلٍ علماءٍ ثلثةٌ علماءٌ three learned men and a hundred erudite men. This is like what we said on هُدَا الْعَالِمُ [148] (R).

§. 317. The *sp.* of [the *num.* from] 3 to 10 is mostly a broken *pl.* [315,316]. As for the sound *pl.*, (1) if it be an *ep.* [316], it does not occur as a *sp.* of the *num.*, according to S, except extraordinarily, ثلثةٌ مُسْلِمِينَ not being said, nor ثلثٌ مُسْلِمَاتٌ, since the object of the *sp.* is *particularization of the genus*, while the *eps.* are deficient in this meaning, because most of them denote *generality*, for which reason you do not say in the broken *pl.*, when an *ep.*, ثلثةٌ ظُرَفَاءٌ: (2) if it be not an *ep.*, then, (a) if it be a proper name, it seldom occurs as a *sp.*, because the *pl.* of the proper name must contain the ج [13]; while, the most important object of the *sp.* of the *num.* being *explanation of the genus*, not *individuation*, the *sp.* of the *num.* is mostly *indet.*, even if it be a *gen.*, for which reason ثلثُ آلَ زَيْنَبَاتِ the three Zaids and ثلثُ آلَ زَيْنَبَاتِ the three Zainabs are rare: (b) if it be not a proper name, then, (a) if it have a broken *pl.*, the sound is not used as a *sp.* in most cases, ثلثُ كَسِرَاتٍ [238] not being said, but ثلثُ كَسِرٍ [238,239], because the sound is seldom used as a *sp.* of the *num.* in any other position than this; but وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ XII. 43. *And seven green ears of corn*

[below] occurs, notwithstanding the existence of سَابِلْ :
 (b) if it have no broken *pl.*, the sound is used as a *sp.*, as XXIV. 57. [240,316] (R). The *num.* from 3 to 10 is *pre.* to the sound *pl.* [in three cases (A)], (1) when the broken *pl.* of the word is neglected, as سَبْعَ سَمَوَاتٍ II. 27. *Seven heavens* and XII. 43. [316]: (2) when the *pl.* is in the vicinity of [a sound *pl.* formed from] a word whose broken *pl.* is neglected, as وَسَبْعَ سَبْلَاتٍ XII. 43. [above], which is in the vicinity of سَبْعَ بَقَرَاتٍ XII. 43. [316] (Aud, A): (3) when the other [*pl.*] is seldom used, as ثَلْثُ سَعَادَاتٍ سَعَائِدٌ is rare; but ثَلْثُ سَعَادَ also is allowable. The sound *pl.* is preferable in these two last [cases]; and is necessary in the first, because the other [*pl.*] is neglected. If, however, the other be often used, and be not in the vicinity of [a sound *pl.* formed from] a word whose broken *pl.* is neglected, the *num.* is not *pre.* to the sound *pl.*, except rarely, as ثَلَاثَةُ أَحْمَدِين three Ahmads and ثَلَاثَةُ أَحَامِدَ three Zainabs (A), more often ثَلَاثُ زَيْنَبَاتٍ (Sn). But prefixion to the sound *pl.*, when an *ep.*, is weak, as ثَلَاثَةُ صَالِحِينَ three righteous men, the best [construction] being apposition as an *ep.*, and next the *acc.* as a *d. s.* (A). The *sp.* of 10 and what is below it [to 3 (IY)] ought to be a *pl.* of paucity [235,

315, 316], in order that it may correspond to the *num.* of paucity (M), because the exponent is according to the expounded (IY). If the numbered have only a *pl.* of paucity, or only a *pl.* of multitude, the *num.* is *pre.* to it, as **ثَلَاثَةُ أَفْلَامٍ** *three pens* [237, 242] and **أَرْبَعَةُ رِجَالٍ** *four men* [235, 237]. If however, it have both *pls.*, the *num.* is mostly *pre.* to the *pl.* of paucity, in order that the numbered may correspond to the *num.* in paucity, as **ثَلَاثَةُ أَجْبَالٍ** *three mountains* [237]. But **ثَلَاثَةُ قُرُونٍ** II. 228. [below] occurs, notwithstanding the existence of **أَقْرَآنٍ** [235]; though it is not regular. Mb indeed says that such as **ثَلَاثَةُ كِلَابٍ** *three dogs* is regularly allowable, as being renderable by **مِنْ كِلَابٍ**; but this is not well-known (R). The *num.* from 3 to 10 is *pre.* to the formation of multitude in two cases, (1) when the formation of paucity is neglected, as **ثَلَاثُ جَوَارٍ** *three girls*, **أَرْبَعَةُ رِجَالٍ** *four men*, and **خَمْسَةُ دِرَاهِمٍ** *five dirhams*: (2) where there is a formation of paucity, but it is anomalous by analogy, [as being contrary to the rules (Sn),] or by hearsay, [as being rarely used (Sn),] and is therefore equivalent to the non-existent, the first as in II. 228. [above], since **أَفْرَانٍ** is anomalous as *pl.* of **قُرْبٍ** with Fath [below]; and the second as in **ثَلَاثَةُ شُسُوعٍ** *three shoe-latches*, since **أَشْسَاعٌ** is seldom used (Aud, A). But this explanation of II. 228. is open to two objections, (1) what is remarked by IUK,

vid. that some mention أَثْرٌ as *pl.* of قُرْبٌ with Damm of the ق, in which case it is not anomalous; and (2) that قُرْبٌ with Fath [above] has a regular formation of paucity, vid. قُرْبٌ, because أَفْعُلُ is regular in فُعْلٌ with Fath of the ف, and quiescence of the ع, when sound in the ع, as here. And the language of [R and] BD is that, if the sing. of the *sp.* has a *pl.* of paucity not neglected, the *sp.* is mostly put in the *pl.* of paucity, as ثَلَاثَةُ أَجْبَلٍ *three mountains* [237] and خَمْسُ آكِمٍ *five mounds* [238, 254]; but is sometimes put in the *pl.* of multitude, as in II. 228., notwithstanding the occurrence of أَثْرٌ [above] (Sn).

§. 318. When you go beyond 10, you put two words, (1) the unit, vid. تِسْعَةٌ *nine* and what is below it, which are all *uninfl.* upon Fath, except (a) إِثْنَانٍ and إِثْنَانٌ [below], these being *infl.* like the *du.*; and (b) شَمَادِيٌّ [319]: (2) عَشْرَةٌ *ten* [319], which is *uninfl.* upon Fath unrestrictedly (Aud). As for the last member [of the *comp. num.* (Sn)], the cause of its uninflectedness is its implying the sense of the *con.* (A), i. e., the , [209, 210] (Sn). And, as for the first, the cause of its uninflectedness is the last member's standing towards it in the place of the ة of feminization, [or rather its own standing in the place of what precedes the ة of feminization (Sn),] in respect of inseparability from Fath. For that reason the

first member of اِثْنَا عَشَرَ [below] and اِثْنَتَا عَشَرَةَ is *infl.*, [since the cause of uninflectedness is wanting (Sn),] because their last member stands in the place of the ن [290,308], and what precedes the ن is the seat of inflection, not of uninflectedness (A). Some say that the first member is *uninfl.* because it is like part of the word (Sn). It is plain, from what we have mentioned [314], that you say اِثْنَا عَشَرَ رَجُلًا eleven male slaves and اِثْنَا عَشَرَ عَبْدًا twelve men, with both [members of the *comp.*] in the *masc.*; and اِثْلَاثَةَ عَشَرَ عَبْدًا thirteen male slaves, with the first in the *fem.*, and the second in the *masc.*: and اِحْدَى اِثْنَتَا عَشَرَةَ جَارِيَّةَ eleven female slaves and اِثْلَاثَ عَشَرَةَ جَارِيَّةَ thirteen girls, with both in the *fem.*; and the first in the *masc.*, [and the second in the *fem.*] (Aud). The KK allow the first member to be *pre.* to the last member of the *comp.*, [the first being then *infl.* according to the *ops.*, and the last always in the *gen.* (Sn),] as هُذِهِ خَمْسَةُ عَشَرَ These are fifteen (A), whence كُلِفَ مِنْ أَلْحَنٍ [below] (Sn); and approve of that when [the last member of (Sn)] the *comp.* is *pre.*, as in خَمْسَةُ عَشَرُوكَ thy fifteen [below]. The *num.* is sometimes *pre.* to the owner of the numbered ; and then dispenses with a *sp.*, as هُذِهِ أَحَدَ عَشَرَ زَيْدٍ These are Zaid's eleven (A), because, when you say عِشْرُوكَ thy twenty, you address him that knows the

twenty attributed to him, while you do not say عِشْرُو زَيْدٍ Zaid's twenty to any but those who know Zaid and his twenty (Dm). That is done with all the comp. nums., except إِثْنَا عَشْرَةً [316] (A) and إِثْنَا عَشَرَ ; and similarly with the uncompounded, as مِائَةُ زَيْدٍ Zai'l's hundred (Sn). One says ثَلَاثَةَ عَشَرَكَ [210] and أَحَدَ عَشَرَكَ thy thirteen : but not إِثْنَا عَشَرَكَ, because the عَشَرَ of إِثْنَا عَشَرَ [above], being equivalent to the ن of the du. [290], is not combined with prothesis [110]; nor إِثْنَانِ, lest it be mistaken for the prefixion of إِثْنَانِ two without composition (A). And, if a comp. num. be pre., the uninflectedness remains (IM) unaltered in both members, as أَحَدَ عَشَرَكَ مَعَ أَحَدَ عَشَرَ زَيْدٍ Thy eleven are with Zaid's eleven, with Fath of both members. This is the most frequent method, because the uninflectedness remains with the ل and ل, by common consent, and so therefore with prothesis [210]. The second method is that the last member should be infl., the composition remaining, as in بَعْلَبَكُ (A), though بَعْلَبَكُ is diptote [4,215], because of the presence of the two causes [18], contrary to أَحَدَ عَشَرُ, because it is not a proper name (Sn). This method is transmitted by S from some of the Arabs, as أَحَدَ عَشَرَكَ مَعَ أَحَدَ عَشَرَ زَيْدٍ [with Fath of the د of أَحَدَ in both cases, and Damm of the د in the first عَشَرَ, and Kasr of the د in the second (Sn)] ; and is indi-

cated by IM's saying (A), But the last member is sometimes *infl.* (IM): and it is approved by Akh; and preferred by IU, who asserts that it is the chaste, giving as his reason that prothesis restores things to their *o.f.* in inflection (A). This reason is not said to require inflection of the first member also, because the *pre.* is the aggregate of the two members, not the first only, nor the second only; but, since the final of the second is the final of the *p.e.* aggregate, the inflection appears in it (Sn). In the Tashil, however, IM forbids this method to be copied, saying in the CT that there is no reason for approving it, because the *uninfl.* is sometimes *pre.*, as كَمْ رَجُلٍ عِنْدَكَ *How many a man is with thee!* [225] and مِنْ لَدُنْ حَكِيمٍ خَيْرٍ XI. 1. *From a wise, knowing One* [205] (A). But IUK remarks that it is said by some to be, according to S, a weak *dial.*; and that, since it is authorized as a *dial.*, to copy it is not forbidden, even if it be weak (Sn). And there is a third method, vid. that the first member should be *pre.* to the last, the uninflectedness of both being removed, as مَا فَعَلْتَ *What have thy fifteen done?*, transmitted by Fr; though IM mentions in the Tashil that it is not to be copied, contrary to the opinion of Fr. "But شَمَانِي عَشْرَةً", says IM in the Tashil, meaning with prefixion of the first to the second without prefixion of the aggregate [to another thing (MN,Sn)], as

كُلِّفَ مِنْ عَنَائِهِ وَشِقْوَتِهِ * بَنْتَ شَمَانِي عَشْرَةً مِنْ حِجَّةً

[above], i. e. مِنْ عَامِهِ ١, [He was overtaske 1, on account of his weariness and distress, with a girl of eighteen of his years (MN),] “is not allowable, by common consent”. His assertion, however, of “common consent” requires consideration; for [others transmit that (MN)] the KK allow the first member to be *pre.* to the last member of the *comp.*, unrestrictedly, [i. e., in poetry or elsewhere (MN), whether the aggregate be *pre.* or not (Sn),] as before noticed (A).

§. 319. The ش of عَشْرَةٌ, [when compounded (R), in the *fem.* (IH, IA, A),] is pronounced with (1) Kasr by [the Banū (M)] Tamīm (M, IH, IM), as إِحْدَى عَشَرَةً eleven (IY, A), and قِسْعَ عَشِرَةً twelve to ثُنْتَانِ عَشِرَةً nineteen (IY), with Kasr of the ش (A): (2) quiescence (M, R, IA, Aud, A) by the Hijāzīs (M, R, Aud, A), which is the chastest *dial.* (R, A): (a) since they dislike the succession of four Fathas in what is like one word, and is moreover amalgamated with the unit, which [mostly] ends with a Fatha, the Tamīmis deviate from Fath to Kasr of its medial; while the Hijāzīs deviate from mobility to quiescence of the medial, in order that one heaviness may not be removed by another (R): (b) that is because the customs are broken in many of the *nums.*, whence their saying وَاحِدٌ and أَحَدٌ, but إِحْدَى upon the measure of [322]; and عَشْرٌ and عِشْرُونَ, but عِشْرُونَ with Kasr of its initial

[234, 320]; and تِسْعَمِائَةٌ to ثَلْثِمِائَةٍ, not ثَلْثِمِائَاتٍ, nor أَرْبَعِمِائَةٍ, except anomalously [316] (IY): (3) Fath (IY, R, A) by some (A), which is the *o.f.* (IY, A), and is read by AlA'mash in II. 57, [211] (IY), because the composition is accidental; but this is rare (R). In the *masc.*, however, the ش is pronounced with Fath (A). The ع of عَشَرُ [in the *masc.*, as expressly stated in some of the MSS (Sn), when compounded with a unit mobile in the final (R),] is sometimes made quiescent, [because of the succession of vowels (A), in consequence of the combination of four Fathas, one of which is the Fatḥa on the final of the unit (R), in what is virtually one *n.* (K on XII. 4.),] as أَحَدُ عَشَرُ (R, A) and ثَلَاثَةُ عَشَرُ (R), and so on (A), to إِثْنَا عَشَرُ (K); contrary to إِثْنَا عَشَرُ [210] (R), lest two quiescents be combined (K): and so Abū Ja'far reads [أَحَدُ عَشَرُ in XII. 4. (442), for lightness (K)]; while Hubaira, the companion of Hafṣ, reads إِثْنَا عَشَرُ شَهْرًا [IX. 36. [83], though it involves a combination of two quiescents (A). Dm says “If it be said ‘How may the ف of the *n.* be made quiescent ?,’ we say that, when the s of هوَ and هيَ may be made quiescent after the ، and the ف [670], this is more fitting” (Sn). The شَمَانِي [of شَمَانِي (Aud, A) occurring in the *num.* of the *fem.* (Sn), when compounded (A) in شَمَانِي عَشْرَةً (M, IH),] is (1) pronounced

with Fath (M, IH, Aud, A) by most of the Arabs (M), who treat ثَلَثَةَ عَشَرَ like شَمَانِي عَشْرَةَ أَرْبَعَةَ عَشَرَ, because the cause [209] is one (IY) : (2) made quiescent (M, IH, Aud, A) by some of them (M), which often occurs, because the comp. is heavy by reason of the composition (R), as the ي is [necessarily (R)] made quiescent in مَعْدِي كَرْبُ (IY, R, Sn), بَادِي بَدَا [208, 213] (IY, R), and قَالِي قَدَا [215] (IY, R); and (R) : (3) seldom (Aud), anomalously (IH), elided; while the ن is pronounced with Fath (IH, Aud, A), because of the composition (Sn), since the ي tolerates Fatha on account of its lightness, as in رَأَيْتُ الْقَاضِي I saw the judge [16] (R); or with Kasr (R, Aud, A), as an indication of the [elided (R)] ي (R, Sn): and hence the saying [of AlA'shà (KF)]

وَلَقَدْ شَرِبْتُ ثَمَانِيَا وَثَمَانِيَا * وَثَمَانِيَّةَ وَاثْنَتِينَ وَأَرْبَعاً
And assuredly I have drunk eight cups of wine and eight and eighteen and two and four [below] (A), properly ثَمَانِيَّةَ عَشْرَةَ, the ي being elided according to the dial. of those who say طِوالُ الْأَيْدِ long in the hands (Jh, KF), as says the poet [Mudarris Ibn Rib'i alAsadı (Jsh)]

فَطِرْتُ بِمُنْصِلِي فِي يَعْمَلَاتِ * دَوَامِي الْأَيْدِ يَخْبِطُنَ الْسَّرِيحاَ
[below] (Jh) And I made my blade fly among stout she-camels bleeding in the forelegs, striking the leathern shoes on the ground (Jsh). But, after elision of the ي, Fath is better than Kasr of the ن, in order that ثَمَانَ may agree

with its sisters, because, when compounded with عَشْرَةً ; they are pronounced with Fath of the finals (R). And sometimes also, when ثَمَانٍ is not compounded, its ي is elided, its inflection being placed upon the ن , as in the saying of the poet

أَهَا ثَنَايَا أَرْبَعْ حِسَانُ * وَأَرْبَعْ فَتَغْرِهَا ثَمَانُ

[below] (R, A) *She has four beautiful central incisors, two above, and two below, and four lateral incisors, two on the right, one above, and one below, and similarly on the left, so that her front-teeth are eight (AKB), and the tradition صَلَى ثَمَانَ رَكَعَاتٍ [below] with Fath of the ن (R). That is like the reading of some وَلَهُ الْجَوَارُ الْمُنْشَأُ LV. 24. And His are the ships with sails raised aloft, with [elision of the ي and (K, B)] Damm of the ، (A). But H in the D disapproves the elision of this ي (AKB). The correct method, [says he,] is to retain it, because the ي in ثَمَانٍ is the ي of the defective, which is expressed in prothesis and in the acc., like the ي of قَاضٍ [16]. And, as for AlA'shà's saying وَلَقَدْ شَرِبَتْ آلَحْ [above], he elides the ي in it by poetic license, as it is elided from the det. defective in فَطَرَتْ بِمُنْصَلِي آلَحْ [above], i. e., الْأَيْدِي ; while, in cases of poetic license [below], one is allowed to elide the ي s from the finals of words, contenting oneself with the Kasra indicative of them, as in the saying of the Rājiz*

كَفَانَ كَفْ لَا تَلِيقُ دِرْهَمًا * جُودًا وَأُخْرَى تُعْطِي بِالسَّيْفِ دَمًا

Thy two hands are a hand that sticks not to a dirham, from munificence; and another that gives blood with the sword (D). And IBr says [in his Notes on the D (AKB)] that the KK allow elision of this ى in poetry; and that Th cites لَهَا ثَنَائِيَا آلَحْ [above] as an instance of it (CD, AKB). But this [restriction of the elision to poetry] requires consideration; and H's saying "in cases of poetic license" [above] is open to the objection that the elision occurs in the Kur, as وَاللَّيْلِ إِذَا يَسْرِ LXXXIX. 3. *And by the night when it goes away*, and cannot therefore be reckoned a poetic license (CD): and the truth is that it is not peculiar to poetry, as is proved by the tradition cited [above] by R, which is given in the Ṣahīḥ of Muslim in the chapter of Eclipse, on the authority of Ibn 'Abbās, who says صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ كَسَفتِ الشَّمْسِ ثَمَانَ رَكْعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ The Apostle of God (God bless him, and give him peace!) prayed, when the sun was eclipsed, with eight bows in four prostrations (AKB). And sometimes that is done with دَبَاعِ shedding the lateral incisor tooth, جَوَارِ ships [above], and their like (R).

§. 320. The num. to whose end the ن and are affixed, as عِشْرُونَ twenty and [its cat., vid. (IY)] ثَلْثُونَ

thirty [and] forty to ninety, which are in the form of the *pl.* (IY)], are of common gender, by predominance [of the side of the *masc.* (IY)], as in

دَعَتْنِي أَخَاهَا بَعْدَ مَا كَانَ بَيْنَنَا * مِنَ الْأَمْرِ مَا لَا يَفْعُلُ الْأَخْوَانِ

(M), by 'Abd ArRahmān Ibn AlHakam (CD), *She called me her brother after that there had been between us that matter which brother and sister do not do* (AAz). It is a rule [of Arabic (D)] that, when the *masc.* and *fem.* are combined (D, IY), the predicament of (D) the *masc.* predominates (D, IY, BS) over the *fem.* (D, BS), as in AlFarazdak's saying لَنَا قَمَرًا عَلَى الْحَمْرَاءِ [247] (BS), because it is the *o. f.* [263] (D, IY), the *fem.* being a *deriv.* from it. This rule is universally observed except in two cases, (1) ضَبَاعَانِ *two hyenas*, when you mean a *male* and a *female*; for you form the *du.* from the *fem.*, not the *masc.*, in order to escape from the combination of *augs.*: (2) the *cat.* of the date [below] (D). They say that the *fem.* predominates over the *masc.* in two cases, (1) ضَبَاعَانِ as *du.* of صَبَعٌ for the *fem.* and ضَبَاعَانِ for the *masc.*; for the Arabs do not say ضَبَاعَاتِ [228]: (2) the *date*; for they date by nights [325. B], not by days. That is mentioned by Jj, [or, in one Ms, Zji (DM),] and many. But [in averring the dating by nights to be a case of predominance (DM)] it is a piece of carelessness. For the essence of predominance is that two things should be

combined [in existence, as in the first *ex.*, or in expression, as in the coming *ex.* (DM)]; and that the predicament of one should then be applied to the other: whereas *night* and *day* are not combined [in expression or in existence, at the time of dating, which is not a part of the day and night together, but either of the day or of the night (DM)]; nor are two things here spoken of by the name of one to the exclusion of the other. And the reason why the Arabs date by nights is only that the nights precede [the days], since the Arab months are lunar, and the moon rises only at night (ML); so that, in this respect, the nights precede the days (DM). A true case [of predominance of the *fem.* over the *masc.* in dating (DM)] is your saying كَتَبْتُ لِثَلَاثَ بَيْنَ يَوْمٍ وَلَيْلَةً I wrote it after three nights and days (ML), meaning that some of the three were days, and some nights (DM). And the formula for it [in dating and elsewhere (DM)] is that there should be a *num.* specified by a *masc.* and a *fem.*, both irrational, and separated from the *num.* by the word بَيْنَ, as in فَطَافَتْ ثَلَاثًا بَيْنَ الْحَنْ [below] (ML). The *num.* specified by a *masc.* and a *fem.* together is (1) separated from them by the word مِنْ or بَيْنَ [or both combined (AKB)], in which case predominance is given to the *masc.*, as اِشْتَرَى عَشَرَةً بَيْنَ عَبْدِي وَامْمَةً I brought ten male and female slaves [below] and رَأَيْتُ خَمْسَةَ عَشَرَ مِنَ الْنُّوقِ وَالْجِمَالِ I saw fifteen she-

camels and he-camels; unless the two *sps.* be يَوْمٌ and لَيْلَةٌ [314], in which case predominance is given to the *fem.*, as فَطَافَتْ ثَلَاثًا بَيْنَ يَوْمٍ وَلَيْلَةً * وَكَانَ الْنِكِيرُ أَنْ تُضَيِّفَ وَتَجَارِأً [By AnNābigha alJa'dī, describing a wild cow, whose young one had been devoured by a wild beast, *Then she went round about, for three days and nights, seeking for him, and the display of grief was that she yearned and lusted* (AKB)], since dating is based upon *nights*, as will be seen [326.B], for which reason, when you speak vaguely, and do not mention the *days* and *nights*, the expression follows the *fem.*, as أَقَامَ فُلَانٌ خَمْسًا Such a one abode five days, whence يَتَرَبَّصُونَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا II. 234. They shall compel themselves to wait four months and ten days [314]: (a) you make the *fem.* predominate only for that reason, and because of the separation, since, with separation, the *sp.* is, as it were, not mentioned : S says خَمْسَةَ عَشَرَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ (R), is allowable by analogy, but is not the idiom of the language of the Arabs [314] (S,R): (2) not separated [from the two *sps.*] by these two words, in which case, (a) if the *num.* be *pre.* to the numbered, predominance is given to the foremost, as خَمْسَةُ خَمْسٍ آمٍ وَاعْبُدِ آمٍ five male and female slaves and five females and male slaves, since the prefixion to it imports an excess of peculiarity [to it]; and so in the *num.* to which this *pre. num.* is coupled, as ثَلَاثَةُ وَمِائَةٌ رَجُلٌ وَامْرَأَةٌ

ثُلُثٌ وَالْفَ نَاقَةٌ a hundred and three men and women and
 وَجَمِيلٌ وَجَمِيلٌ a thousand and three she-camels and he-camels :
 (b) if the numbered be in the *acc.* as a *sp.*, then,
 (a) if the *masc. sp.* be rational, whether the *fem.* be
 rational or not, the *masc.* is regarded, as خَمْسَةَ عَشَرَ امْرَأَةً fifteen women and men and
 خَمْسَةَ وَعِشْرُونَ نَاقَةً وَرَجُلًا five and twenty she-camels and men, from respect
 for the *masc.* gender conjoined with reason ; (b) if the
masc. be not rational, the foremost is regarded, as خَلْتَنَةَ
 أَرْبَعَةَ عَشَرَ جَمَلًا وَنَاقَةً thirteen he-camels and she-camels, أَرْبَعَةَ
 أَرْبَعَةَ عَشَرَ بَيْتًا وَصَفَّةً fourteen houses and porches, and أَرْبَعَةَ
 وَعِشْرُونَ يَوْمًا وَلَيْلَةً four and twenty days and nights. When
 the two *sps.* are يَوْمٌ and لَيْلَةٌ , as سِرْتُ أَرْبَعَةَ عَشَرَ يَوْمًا وَلَيْلَةً I journeyed fourteen days and nights, what is meant is
 fourteen days and fourteen nights, because with the nights
 are days equal to them in number : whereas [the *sps.* in]
 خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً [above] and إِشْتَرِيتُ عَشَرَةَ بَيْنَ عَبْدٍ وَامْمَةً fifteen he-camels and she-camels are not like that; but the
 sense is that the aggregate number of *male* and *female*
 slaves is ten, some of the ten being *male* and some *female*
 slaves ; and they may be equal, five *male* and five
female, or unequal. The *indet. post.* to بَيْنَ in such a
 case as this, i. e., in the position of division, is intended to
 denote *genus*; and the word بَيْنَ is metaphorically adapted

from the local *adv.* : so that أَلْقَوْمٌ بَيْنَ رَجُلٍ وَامْرَأَةٍ *The people are men and women* means that they are not excluded from [either of] these two divisions, and from [either of] these two genera; as what is *between* two things is not excluded from the place intermediate between them (R). It is understood from the language of IM that the unit may not be compounded with عِشْرُونَ and its *cat.*, but that coupling is necessary, as خَمْسَةَ عِشْرِينَ [313], not خَمْسَةَ عِشْرُونَ [325], perhaps because of the ambiguity in such as رَأَيْتُ خَمْسَةَ عِشْرِينَ رَجُلًا, which might mean *I saw the five of*, i. e., *belonging to, twenty men* (A). بِضْعٌ pronounced with Kasr, but by some of the Arabs with Fath, of the ب, means *from three to nine* (Jh, R). IM says in the CK that بِضْعٌ and بِضْعٌ have the predicament of تِسْعَةَ and تِسْعَةَ, whether uncompounded or compounded, and have عِشْرُونَ and its *cat.* coupled to them, as لَبِثْتُ بِضْعَةً أَعْوَامٍ *I tarried some odd years* and I عِنْدِي بِضْعَةَ عَشَرَ غُلَامًا, and بِضْعَ سِنِينَ *I have ten and odd men-servants* and بِضْعَ عَشَرَةَ أَمَّةً *ten and odd maid-servants*, and وَعِشْرُونَ كِتَابًا بِضْعَةَ twenty and odd books and وَعِشْرُونَ صَحِيفَةً بِضْعَ twenty and odd volumes ; and that بِضْعٌ means from تِسْعَةَ to ثَلَاثَةَ, and تِسْعَةَ from بِضْعٌ to ثَلَاثَةَ (A). Jh says (R), When you pass beyond عَشَرَةَ, away goes بِضْعٌ ; so that you do not say (Jh, بِضْعَ وَعِشْرُونَ)

R): but the well-known opinion is that it may be used with all the decimal numbers (R); and the saying that it does not accompany any but ten is refuted by the words of the Prophet أَلِيَّمَانْ بِضُعْ وَسِتُّونَ شُبْعَةً *Faith is composed of sixty and odd parts*, or in one version بِضُعْ وَسَبْعُونَ *seventy and odd* (Sn).

§. 321. The *nums.*, [when you enumerate them (IY),] are *uninfl.* upon quiescence, as وَاحِدٌ إِثْمَانٌ ثَلَثَةٌ *one-two-three* [159,647], because the meanings necessitating inflection [19] are wanting (M), since these *nums.* do not occupy the place of *ns.*, so as to be *ags.*, *objs.*, or *inchs*; but correspond to *ejs.*, like حَمْزَةٌ and حَمْزَةٌ [187, 200]. That is confirmed by the saying ثَلَثَهُرْ بَعْدَ *three-four* transmitted by S, where the ئ, though mobilized by the Fatha of the Hamza in بَعْدَ، is left in its state [as a ئ], not restored to the ئ, as an indication that it is constitutionally quiescent in the *num.* (IY). Similarly the names of the letters of the alphabet, and what resembles that, [are quiescent in the *finals* (IY),] when simply enumerated (M), not coupled, nor occupying the place of *ns.*, as أَلْفٌ بَأْ تَأْ ثَأْ [159]. The ئ, then has two *dial. vars.*, زَأْيٌ with a ي after the ئ [720, 723], like وَأْ with a و, after the ئ; and ذَنْيٌ upon the measure of كَيْ and أَيْ: while ئَ [with the ئ] prolonged or abbreviated [234] is transmitted. Thus [the names of]

these letters cease not to be *uninfl.*, because they are *ejs.* corresponding to حـ [above], حـ, and إـ, until you make them occupy the place of *ns.*, in which case you put them into the *nom.*, *gen.*, and *acc.*, as you do with *ns.*, saying أـ الْجِيمِ جـ The initial of the word جـ is a جـ, and آـلُ الْجِيمِ جـ The final of the word جـ is a آـلُ, and كـتَبْتُ جـيـمـا حـسـنـةـ I wrote a beautiful جـ : and similarly in coupling, because it is equivalent to dualization [228], as when you say "what is the spelling of *Bakr?*", and the answerer says بـ وـكـ A بـ and a كـ and a كـ, inflecting them because he couples; whereas, if he does not couple, he makes them *uninfl.*, saying بـ كـ رـاـ : Yazid Ibn Al Hakam [athThakafi al Basri, the celebrated poet (AKB),] says, satirizing the GG,

إـذـا جـتـمـعـوا عـلـى لـفـ وـبـ * دـوـاـ وـهـاجـ بـيـنـهـمـ جـدـانـ

[below] (IY) When they get together over an l and a بـ and a كـ, a wrangle arises among them (AKB). The o. f. of *ns.* is inflection ; and, whenever you find any of them *uninfl.*, you must seek a cause for its uninflectedness, like what we have mentioned for the *prons.* [16], the vague *ns.* [171, 176], the verbal *ns.* [187], the *mets.* [216], and some of the *advs.* [201]. But, as for the *ejs.* and the names of the letters of the alphabet, their uninflectedness is original, not needing a cause; while their inflec-

tion in such as تَدَاعَيْنَ الْحَ [123, 200] and إِذَا اجْتَمَعُوا الْحَ [above] is caused by their being constructed, which is contrary to the *o. f.* (R on Inflection). If that be contested on the strength of the Fath of the م in آتَيْمَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ III. 1. *Alif-Lām-Mim.* God, there is no god but *He*, the answer is that the م is orig. quiescent, being pronounced with Fath only because of the concurrence of two quiescents, the م and the ل of اللَّهُ [663]. By analogy it ought to be pronounced with Kasr [664]; but, disliking Kasr, lest two Kasras having between them a ي, which is the origin of Kasra, be combined in the word, which would then be too heavy, they deviate to Fatha, which is lighter, as كَيْفَ [207] and أَيْنَ [206] are *uninfl.* upon Fath for this reason (D). When you make [the names of] these letters *ns.*, predicating of them, and coupling some of them to others, you inflect them, as we have mentioned, prolonging such of them as are abbreviated, and doubling the ي of ي in the *dial.* of those who do not put the ي [above]. For, when transferred to the *cat.* of *ns.*, they must be treated as such: so that (1) they may be (a) declined as triptotes; (b) dualized and pluralized; and (c) represented by the ف, ع, and ج: (2) their ي may be decided not to be *rad.*, because they are transferred to a *cat.* where that is necessary: (3) since among *sing. ns.*, into which inflection enters, there is no *bil. n.* whose

second is a letter of prolongation and softness, therefore (a) you add to the *ا* of بَا, تَا, and شَا another *ا*, in order that they may become *tril.*; and then you convert the [second] *ا* into Hamza, because of its quiescence and the quiescence of the first *ا*, as in كَسَاء and رِدَاء [683, 721, 723]: and (b) you add to the *ى* of زَيْ another *ى*, into which you incorporate the first, as you do in the case of *ps.* when you transfer them to the *cat.* of *ns.*, as in لَيْتَ شِعْرِيَ الْحَمْ [191, 200], where the poet doubles the *و*, in لَوْ , when he treats it as a *n.* by predicating of it [275, 306] (IY). When you say هَذَا وَاحِدٌ This is one and رَأَيْتُ ثَلَاثَة I saw three, then inflection [is necessary], as you say هَذِهِ كَافٌ This is a and حَبَّتْ حِيمَا I wrote a ج (M).

§. 322. وَاحِدٌ [313] is an *act. part.* from وَحَدَّ, *aor.* يَحِدُ, *inf. n.* وَحْدَة or حِدَة, i. q. إِنْفَرَاد was single [324]. Therefore الْوَاحِدُ الْمُنْفَرِدُ means the single (number); and is used in [qualifying] the numbered [314], like the rest of the *nums.*, as رَجُلٌ وَاحِدٌ a single man and قَوْمٌ وَاحِدُونَ a single people. The broken *pl.* is شَابٌ وَحْدَانٌ [325. A] or أَحْدَانٌ like شُبَّانٌ [247] from شَابٌ youthful, the Hamza being a substitute for the , [below]. And the assimilate *ep.* is وَحْدٌ with Fath or Kasr of the ح, and وَحِيدٌ also. The , is changed into Hamza, (1) in

أَحْدَان [above], where the change is regular, since the , pronounced with Damm may be changed into Hamza in the beginning, as أُجْوَة and أُقْتَنْ , for وُقْتَنْ [683] ; or the middle, as قُوْسْ [243]: (2) in أَحَدْ , where it is anomalous, according to all: (3) in إِحْدَى , where the change of the , pronounced with Kasr in the beginning, as in إِشَاحْ and إِلَدَّة for وِشَاحْ وِلَدَّة , is regular according to Mz, and anomalous according to others. When used in the *nums.* between two decimal numbers, the forms أَحَدْ and إِحْدَى are preferred to وَاحِدْ and وَاحِدَة , for the sake of lightness. But sometimes, though rarely, وَاحِدْ and وَاحِدَة also occur, as وَاحِدُونْ وَاحِدَة عَشَرْ eleven, and وَاحِدَ عَشَرْ وَاحِدَة عَشْرَ twenty-one (R). And sometimes, [though rarely (A,)] وَاحِدَ عَشَرْ eleven is said (R, A), according to the o. f. (A). When pre., أَحَدْ and إِحْدَى are regularly used otherwise than in the *nums.* between two decimal numbers, as أَحَدُهُمْ and إِحْدَاهُنَّ one of them. When not pre., إِحْدَى is not used except in the *nums.* between two decimal numbers. But أَحَدْ is regularly used to denote *generality of beings having knowledge after negation, prohibition, interrogation, or condition*, as مَا جَاءَنِي أَحَدْ [499]; and keeps to the sing. masc., as لَسْتُنَّ كَاحِدٌ مِنَ النِّسَاءِ XXXIII. 32. *Ye are not like any others*

of the wives (R) and LXIX. 47. [107] (Jh). Its determination is then rare [262]. And sometimes it is able to dispense with negation of what precedes it, in consequence of the negation of what follows it, if this contain its *pron.*, as إِنْ أَحَدًا لَا يَقُولُ ذَلِكَ Verily not any one says that. But أَحَدٌ does not occur in affirmation, when it is meant to denote *generality*; so that لَقِيْتُ أَحَدًا إِلَّا زَيْدًا I met any one but Zaid is not said, contrary to the opinion of Mb. And وَاحِدٌ also is used in the *non-aff.* to denote *generality of rational beings*; but is made *fem.*, as مَا لَقِيْتُ وَاحِدًا مِنْهُمْ وَلَا وَاحِدَةً مِنْهُنَّ I have not met one of them (*masc.*), nor one of them (*fem.*). F says that the Hamza of the أَحَدٌ used in the *non-aff.* to denote *totality* is *rad.*, not a substitute for the ; whereas in the *aff.*, as in CXII. 1. [below], it is a substitute by common consent. He seems not to see the sense of *unity* in such as مَا جَاءَنِي أَحَدٌ [above], and therefore to hazard the conjecture that the Hamza is *rad.*; but you ought rather to say that, in every case, its Hamza is a substitute for the , the sense of مَا جَاءَنِي أَحَدٌ being *One has not come to me: how then can any more have come?* Sometimes, but rarely, أَحَدٌ is used in the *aff.*, not in a *num.* between two decimal numbers, nor *pre.*, but like وَاحِدٌ, as CXII. 1. [160]. And sometimes in *praising*, and *negativ ing*.

[the existence of] a like, they say هُوَ أَحَدٌ الْأَحَدِينَ and إِحْدَى the pl. هُوَ إِحْدَى الْأَحَدِينَ, giving إِحْدَى the pl. هُوَ إِحْدَى الْأَحَدِينَ by assimilation to سِدْرَة pl. سِدْرَة [238, 254]. The meaning of هُوَ إِحْدَى الْأَحَدِينَ is *He is a calamity that is one of the ones.* The poet [AlMarrār Ibn Sa‘id alFak̄asī (AKB)] says

عَدُونِي التَّعْلَبَ عِنْدَ الْعَدَدِ * حَتَّىٰ أَسْتَشَارُوا بَيْ إِحْدَى الْأَحَدِينَ
(R) They reckoned me to be the fox at the muster of the heroes, thinking that I should elude, and not face them, until they roused in me, the ب being abstractive [1], one of the calamities. Dm says in his Commentary on the Tashil إِحْدَى الْأَحَدِينَ, though “fem.. is applied to the masc., because it means one of “the calamities, an expression applicable to the masc., “as هُوَ دَاهِيَةٌ مِنَ الدَّوَاهِيَّةِ He is one of the calamities: and هُوَ أَحَدُ الْأَحَدِينَ also means one of the calamities; but they “give the pl. of the rational to what they deem great, “even though it be not rational. He, then, who says هُوَ أَحَدُ الْأَحَدِينَ observes agreement with the form “of هُوَ, and therefore makes both the words masc.; “while he who says إِحْدَى الْأَحَدِينَ observes the sense, and “therefore puts إِحْدَى, prefixing it to the pl. of the fem. “And there is another dial. var. of الْأَحَدِينَ, vid. [الْأَحَدِينَ with]

“Damm of the ! and Fath of the ح ”(AKB). And some words [peculiar to negation (AKB)] are used like أَحَدٌ in the *non-aff.* to denote *totality* (R). R mentions twenty-one, which are mistranscribed in most of the MSS, so that we think it a kindness to spell and explain them (AKB), vid. (1) عَرِيبٌ (R), as مَا بِهَا عَرِيبٌ *There is not in it any one speaking plainly*, i. e., says ISB, مُعْنَبٌ, which they sometimes say in this sense; and so says the author of the KF (AKB): (2) دَيَّارٌ [499]: (3) دَارِيٌ (R), a rel. n. from دَارٌ *a house* (AKB): (4) دُورِيٌ (R): (a) ISk says that it is not pronounced with Hamza; and ISB says that it is a rel. n., by rule دَارِيٌ, because دُورٌ is *pl.* of دَارٌ [310]: (b) Abū ‘Amr adDūrī is so called not in relation to دُورٌ, *pl.* of دَارٌ, but to a place in Al’Irāk called دُورٌ: (c) some add دُورِيٌ with Hamz of the دُورٌ, which, says Kl, is said by Lh to be a blunder; and the KF adds دَيَّورٌ (AKB): (5) طُورِيٌ (R), a rel. n., said by ISB to be from طُورٌ *a mountain*; and by Kl to be from طُورٌ *a dial. var. of طِيرَةٌ an omen*, which is improbable, the correct opinion being the first: and like it is طُورَانِيٌ with the addition of the ! and ن : (6) طَارِيٌ (R), with an ! and a ن : this is transmitted from Lh by Kl, who says that it is without Hamza; but the author of the KF spells it طُورِيٌ, like جَهْنِيٌ (KF),]

with Damm of the **ل**, Fath of the Hamza, which is the **ع** of the **v.**, and Kasr of the **و**, which is the **ج** of the **v.** : and the KF gives two other *dial. vars.*, both mentioned by Kl, طُوئي [like طُوعي (Jh, KF),] with the Hamza put after the **و**, and with Damm of the **ل** and quiescence of the **و**, the form to which Jh restricts himself ; and طُووي with Damm of the **ل** and quiescence of the Hamza, the only form mentioned by ISk, which is said by ISB in his Commentary to be from طَأْ aor. يَطْوِعْ aor. meaning *went away in the earth*, but transposed, its regular form being طُوئي, like طُوعي [above] : while most of the MSS of the R have (AKB) طَارِي (R), with the **و**, which is authorised by ISgh (AKB) : (7) أَرِيمْ (R), cited in the Faṣih-by Th, whose Commentators say “with Fath of the Hamza, and Kasr of the **و**,” (AKB) : (8) أَرِيمْ (R), like أمير (KF), by addition of the **ي** to the foregoing (AKB) : one says مَا بِالدَّارِ أَرِيمْ *There is not in the house any one, or* أَرِيمْ *by elision of the **ي**, i. e. أحَدْ*, as says Zuhair

دار لسماء بالغمرين مائلة * كالموحى ليس بها من أعلدها أرم
A dwelling of Asmā's in AlGhamrān, effaced like writing, wherein is not any one of its inhabitants (Jh) :
 (9) أجمع أكتنْ كتيع (R), which is said by ISB to be from

[139] (AKB) : (10) كَرَابٌ (R), with Fath of the ك and a double , , being فَعَالٌ from كَرَابٌ turning the soil over for tillage ; but this word is not mentioned by ISk (AKB) : (11) دُعْوَى (R), which, ISk says, is from دَعَوتُ I called (AKB) : (12) شَفَرٌ , pronounced [with Fath, and (AKB)] sometimes with Damm of the ش (R), both transmitted by Kl from Lh : ISB says that مَا بِهَا شَفَرٌ means There are not in it few nor many from شَفَرٌ meaning became few ; while Sgh transmits from Fr شَفَرٌ with Fath and the ش (AKB) : but sometimes it does not accompany negation (R), i. e., occurs in affirmation (AKB) : (13) دَبَّيٌ (R), with Damm of the د : Sgh says that it is said by Ks to be from مَنْ يَدِبَّ one that creeps ; but ISB says that this is irregular, the regular form being دَبِيَّ , because it is a rel. n. from دَبِيبٌ creeping (AKB) : (14) دَبِيجٌ (R), with Kasr of the د and of the double ب : ISB says that it is from دَبَحٌ meaning decoration and adornment ; but that some transmit it as دَبِيجٌ with the undotted ح , which is inexplicable, unless it be فَعِيلٌ from دَبَحَ الْرَّجُلُ The man stooped his head : (15) وَابِرٌ (R), which, ISB says, may mean دُوَبَرٌ possessor of camels' fur, i. e., owner of camels ; or may mean dweller in a tent of camel's fur : but most of the MSS have آبِرٌ (R), an act. part. from آبَرَتُ الْنَّخْلَةَ

I fecundated the palm-tree ; and in the Tashil also آبِرْ occurs, though Dm says that it is a mistranscription of the copyists, the correct form being وَابِرْ with the ، because آبِرْ is used in affirmation (AKB) : (16) آبِرْ with the ؛ (R), says R, which is an *act. part.* from أَبَرَ الظَّبْنِي The gazelle bounded in its running : but there is no doubt that this word is mis-spelt by R, either for أَبِنْ with the ن, which is in the Tashil, and is transmitted by Kl from IAr, being, says Dm, the *act. part.* of أَبَدَ found fault with him, i. e. مَنْ يَعِيبُ one that finds fault, that being the genus *man* ; or for أَبِنْ, which is transmitted by Kl from Lh, being derived, says the KF, from تَامُورُ hunger (AKB) : (17) تَامُورُ (R) : ISB says that AZ transmits مَا بِهَا تَامُورُ There is not in it any one, i. e. أَحَدٌ, with Hamza ; and that مَا فِي الْأَرْكَيَةِ تَامُورُ There is not in the well anything also is said, meaning water : and so Kl transmits from AZ (AKB) : (18) قَوْمُورُ (R), with Damm of the ت, and with Hamza, as مَا بِهَا تَامُورُ وَلَا قَوْمُورُ (19) قَوْمُورُ (R), i. e. أَحَدٌ, transmitted by Kl from Lh : without Hamza (AKB) : (20) قَوْمِي (R), with Damm of the ت and م : ISk says that مَا بِهَا قَوْمِي in قَوْمِي There is not in it any creature is a rel. n. from تَامُورُ ; and that مَا رَأَيْتُ قَوْمِيَا اَحْسَنَ مِنْهَا I have not seen any crea-

ture more beautiful than her is said of a fair woman, i. e., خَلْقًا : and his Commentator ISB says that قُوْمِيٌّ is a rel. n. irregularly formed from قَائِمُورٌ, which is *heart's blood*: these four are from the crude-form تَمْر (AKB); (21) نِمِيٌّ (R), with Damm of the ن and with a double م; the author of the KF says مَا بِهَا نِمِيٌّ *There is not in it any one*, i. e., أَحَدٌ ; and Kl says that it is an irregular rel. n. from نِمَةٌ *a louse*, meaning *lousy*: but this word is not found in the Iṣlāḥ [alManṭiq of ISk (HKh)], though it is mentioned in the Tashil. These are the words mentioned by R, who here follows IM. And there remain some other words cited by ISk, vid. (22) صَافِرٌ, which, ISB says, is an *act. part.* from صَفَرَ الرِّجْلُ *The man whistled*: (23) ضَافِحٌ ضَرَمَةٌ with Fath of the ض and ح, i. e., says ISB, *a blower of a piece of wood having fire in it*: (24) صَوَاتٌ, which is from صَوْتٌ shouting: (25) لَاعِي قَرْدٌ, i. e., says ISB, *a licker of a dog's platter*, as though it meant *There is not in it a dog, nor a wolf*; (26) فَاجِرٌ a snorter or snorer; (27) فَابِحٌ a barker i. e., says ISB, *a dog*; (28) أَذِيسٌ, which, says ISB, is فَعِيلٌ from أَنِسَ بِالشَّيْءٍ *was familiar with the thing*; but is not used except in denial, as

وَبَلْدَةٌ لَّيْسَ بِهَا أَنِيسٌ

[88]: whereas the saying of AlHutai'a

أَذْهَبَ الْقَفْرِ أَمْ دَنْبُ أَنِيسْ * أَصَابَ الْبَكْرَ أَمْ حَدَثُ الْمَيَالِيِّ
Has the wolf of the waste or a tame wolf seized the young camel, or the disaster of the nights? may be cited to the contrary: (29) **مَا بِهَا دَاعٍ وَلَا مُحِبِّ** *There is not in it any caller, nor any answerer; but this is obviously not peculiar to negation: (30)* **مَا بِهَا رَاغٍ وَلَا شَاغٍ** *There is not in it any one, which, says ISB, are sometimes used otherwise than in negation, because the* شَغَاءِ *is the bleating of the goat, and the* رَغَاءِ *the grumbling of the camel [328]. And here are some other words from the Amālī of Kl, (31)* **مَا بِهَا دَوِيٌّ**, i. e., says Jh, *There is not in it any inhabitant of the* دَوِيٌّ *desert [302]: (32)* **مَا بِهَا عَيْنٌ**, i. e., says Jh, **أَحَدٌ**; while **عَائِنٌ** is added by AUD on the authority of Fr, and **عَائِنَةٌ** by Lh: but **عَيْنٌ** and **عَائِنَةٌ** are not inseparable from negation, whereas **عَائِنٌ** is not used in affirmation: (33) **طَارِفٌ** *a looker from* يَنْظُرُ **بِعَيْنَةٍ** *He looks with his eye, i. e.,* (AKB),

§. 323. When the *num.* is intended to be *det.*, then, (1) if it be single, i. e., neither *pre.* nor *comp.*, the *art.* is prefixed to it, whether it be one, as **الْعِشْرُونَ رَجُلًا** *the twenty men*; or more, as **الْثَلَاثَةُ وَالْأَرْبَعُونَ رَجُلًا** *the forty-three men*; (2) if it be *pre.*, the *art.* is prefixed to the *post.*,

as مِائَةُ الْدِرْهَمِ the three dirhams, مِائَةُ الْدِرْهَمِ the hundred dirhams, ثَلَاثُ الْمِائَةِ the three hundred, and أَرْبَعَةُ الْأَلْفِ the four thousand ; and, if it be *pre.* to the *pre.*, then to the last *post.*, as ثَلَاثِيَّةُ الْأَلْفِ the three hundred thousand, ثَلَاثِيَّةُ الْأَلْفِ الْدِرْهَمِ the three hundred thousand dirhams, and ثَلَاثِيَّةُ الْأَلْفِ الْدِرْهَمِ the three hundred thousand thousand dirhams : but sometimes the *art.* is anomalously prefixed to the *pre.* and *post.* together, as الثَّلَاثَةُ الْأَثْوَابُ the three garments [112,599], which [prefixion] is said by the KK to be regular : (3) if it be *comp.*, the *art.* is prefixed to the first [member], as الْأَحَدُ عَشَرْ دِرْهَمًا the eleven dirhams [210]; not to the *sp.*, because it must be *indet.* [83]; nor to the second member of the *comp.*, because that would be like the introduction of the *p.* into the middle of the word [210] : but the *art.* is sometimes, though with weak authority, prefixed to both members, as الْأَحَدُ عَشَرْ دِرْهَمًا the eleven dirhams, which [prefixion], according to the KK and Akh, is regular ; and sometimes, though inelegantly, to both members and the *sp.*, as الْأَحَدُ عَشَرَ الْدِرْهَمَ the eleven dirhams, which [prefixion], according to some of the KK, is regular (R).

§. 324. You say [of one out of a number (IH), with regard to numerical order (R),] الْأَوَّلُ the first, fem. الْثَّانِيَةُ (M,IH); الْأَوَّلَى [357] الْثَّانِيَةُ (M,IH); the second, fem. الْثَّالِثُ the third, fem. الْثَّالِثَةُ (M); and so on (Jm), to الْعَاشِرُ the tenth, fem. الْعَاشِرَةُ: and, [when you go beyond 10 (IY, WIH,R),] الْحَادِيَةُ عَشْرَةً the eleventh, fem. الْحَادِيَةُ عَشْرَةً [210]; الْثَّانِيَةُ عَشْرَةً the twelfth, fem. الْثَّانِيَةُ عَشْرَةً (M,IH); making the [of and الْحَادِيَةُ (R)] quiescent (M,R), notwithstanding that they are compounded, as in مَعْدِيكَرْبُ [215] (R), or pronouncing it with Fath; الْثَّالِثُ عَشْرَ the thirteenth [below] (M); and so on (WIH,Jm), to الْتَّاسِعَ عَشْرَةً the nineteenth [210] (M,IH), fem. الْتَّاسِعَ عَشْرَةً (IH), keeping the two ns. uninfl. upon Fath, as in أَحَدُ عَشْرَ [209,210,318] (M). As for الْعِشرُونَ the twentieth, الْتِسْعُونَ the thirtieth, and so on, to الْتِسْعُونَ the ninetieth, and الْمِائَةُ الْأَلْفُ the hundredth, and الْمِائَةُ الْأَلْفُ the thousandth, the ordinals here are uniform with their cardinals, though الْثَّالِثُ وَالْعِشرُونَ and الْثَّالِثُونَ are required by analogy. But in the coupled they say الْثَّالِثُ وَالْعِشرُونَ the twenty-third, الْأَلْفُ وَالْأَلْفُ the hundred and third, and الْأَلْفُ وَالْمِائَةُ الْأَلْفُ the thousand and fourth (R). This section comprises the act.

part. derived from the *nums.* (IY). You form an *act. part.* from *عَشْرَةِ إِثْنَانِ* *two*, *عَشْرَةِ* *ten*, and the intervening *nums.*, as you form one from *فَعَلٌ*, saying *ثَانٍ* *second*, *ثَالِثٌ* *third*, and *رَابِعٌ* *fourth*; to *عَاشِرٌ* *tenth*, as you say *صَارِبٌ* *striking* and *قَاعِدٌ* *sitting* [343] (Aud). But *أَلَّا وَلُّ* [357] is not an instance of that (IY). And, as for [what is below *two*, i. e. (Aud),] *وَاحِدٌ* *one* [and *وَاحِدَةٌ* (Aud,Sn)], it is [not an *ep.*, but a substantive (A)] constituted in that [formation] from the first (Aud,A). A here follows the Aud; but R says that *وَاحِدٌ* is an *act. part.* from *وَحْدَةٌ* i. q. *إِنْفَرَةٌ* [322] (Sn). The predicament of this *فَاعِلٌ* in respect of gender is the same as that of *act. parts.* [265]. You say in the *fem.* *الْعَالِيَّةُ* *الرَّابِعَةُ* *الثَّالِثَةُ*, and so *الْعَالِيَّةُ* to *الْعَالِيَّةُ*: and so in all the scales, *comp.* and coupled, as *الْثَالِثَةُ عَشْرَةَ* *the thirteenth*, where you make both *ns. fem.*, as you make both *masc.* in *الْثَالِثَةُ عَشْرَ* *[above]*, because it is a *n.* denoting a single *masc.*, so that femininization in it would have no meaning, contrary to [the cardinal *num.* in] *ثَلَاثَةَ عَشَرَ رَجُلًا* *thirteen men* [314], which denotes the *جَمَاعَةَ* [270]; and as *الْثَالِثَةُ وَالْعِشْرُونَ* *the twenty-third* (R,Jm).

§. 325. You may use this *act. part.*, according to the sense that you mean, in seven ways:— (1) you may use

it singly, to import *qualifiability by its sense unrestricted [by conjunction with ten (YS),]* as ثالث third and رابع fourth, whence the saying [of AnNābigha adhDhubyānī (MN)]

تَوَهَّمْتُ آيَاتٍ لَهَا فَعَرَفْتُهَا * لِسِتَّةٍ أَعْوَامٍ وَذَا الْعَامُ سَابِعٌ
 [I have imagined marks of her, and recognized them after six years, when this year is the seventh (MN)]: (2) you may use it together with its cardinal number, to import that the [person or thing denoted by the *n.*] qualified by it is nothing else than *one* of that specified number, as خامسٌ a fifth of five, i. e. one of a collection comprised in five ; and in that case it must be *pre.* to its cardinal number, as a part must be *pre.* to its whole, whence IX. 40. [204] and لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثٌ ثَلَاثَةٌ V. 77. Assuredly they have disbelieved who have said "Verily God is one of three" (Aud): (a) the reason why it then does not govern the *acc.* is that it is not i. q. what governs, [like مُصَبِّرٌ and جَاعِلٌ (Sn),] nor is derived from a *v.*, [but from the *num.* (Sn)]; so that it must be *pre.*, because the meaning is *one of two* and *one of ten*: this is the opinion of the majority (A): (b) Akh, Ktb, Ks, and Th hold that the first may be *pre.* to the second, or, [when in the sense of the present or future (Sn),] may govern it in the *acc.*, as in ضَارِبٌ زَيْدٌ [343,345]

(Aud, A); so that they say ثَالِثٌ ثَلَاثَةَ and ثَانِيٌّ آثَنِيْنِ and (A):

(c) IM asserts that this is allowable in ثَانِيٌّ only (Aud):

[for] some make a distinction, saying that ثَانِيٌّ governs,

but not ثَالِثٌ and the subsequent ordinals: and this opinion

is adopted by IM in the Tashil, because, says he, the

Arabs say ثَنَيْتُ الْرَّجُلَيْنِ I have made the two men to be

two, when the speaker is the second of the two; so that he

who says ثَانِيٌّ آثَنِيْنِ making two to be two in this sense is

excusable, because it has a *v.*; but he who says ثَالِثٌ ثَلَاثَةَ

is not excusable, because it has no *v.* (A), meaning that

you do not say ثَلَاثَتُ الْثَلَاثَةَ when you are the third (Sn):

(3) you may use it together with what is below its car-

dinal number, to import a *factitive* [and *transmutative*

(Fk)] sense, as هَذَا رَابِعٌ ثَلَاثَةٌ meaning *This is a maker*

of three to be four (with himself), whence مَا يَكُونُ مِنْ

LVIII. 8. نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَاعِهِمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ

There is not any privy communing of three but He

maketh them to be four, nor of five but He maketh them

*to be six; and, in that case, it may be *pre.* or made to*

govern [the acc.], as both constructions are allowable with

مُصَبِّرٌ, جَاعِلٌ, and the like (Aud): (a) if in the sense of

the past, it must be *pre.*; but, if in the sense of the

present or future, it may [be *pre.*, as هَذَا رَابِعٌ ثَلَاثَةٌ, or (A)] be pronounced with Tanwīn, and made to govern (A,Fk) the *acc.*, on the condition [of support upon one of the things (Fk)] prescribed for the *act. part.* [346] (Fk, Sn), as هَذَا ضَارِبٌ زَيْدًا [like هَذَا رَابِعٌ ثَلَاثَةٌ (Fk),] because it is really an *act. part.* (A,Fk), since you say ثَلَاثَتُ الْرَّجُلَيْنِ *I have made the two men to be three*, when you join yourself to them, so that you [all] become three, and similarly رَبَعْتُ الْثَّلَاثَةَ *I have made the three to become four*, to عَشَرْتُ الْتِسْعَةَ *I have made the nine to become ten*, the فَاعِلُ here being i. q. جَاعِلٌ, and treated like it [in respect of government (Sn)], because equal to it in sense and in derivation from a *v.*, contrary to the فَاعِلُ meant to denote *one* of what it is *pre.* to, which [فَاعِلٌ (Sn)], having no government nor derivation from a *v.*, must be *pre.*, as before said: (b) the *ep.* then, [i. e., when i. q. جَاعِلٌ (Sn),] is not formed from the *nums.*, but from رَبَعٌ, ثَلَاثَةٌ, and عَشَرٌ, upon the measure of ضَرَبٌ, *inf. ns.* of ثَلَاثَةٌ, and عَشَرٌ, upon the measure of ضَرَبٌ, the *aors.* of which are on the measure of يَضْرِبُ, except those whose ل is an ع, vid. رَبَعٌ, سَبَعٌ, and تَسْعَةٌ, which are on the measure of شَفَعٌ *aor.* (A): (c) ثَانٌ يَشْفَعُ is excepted from the rule loosely laid down by IHsh (Fk): [for] ثَانٌ is not

used in this way (Aud,A); and therefore it may not be *pre.* to, nor be made to govern, what is below it (Fk); so that ثانٍ وَاحِدٌ is not said, nor ثانٍ وَاحِدًا (Aud,A): this is unequivocally declared by S (Fk); but it is allowed by one Grammarian, [Ks (Fk),] who transmits it from the Arabs (Aud,A,Fk); and is preferred by Dm, who impugns the validity of the firs [opinion] with the argument that there is nothing to prevent your saying زَيْدٌ ثانٍ وَاحِدًا, i. e., *Zaid is making one to become two (with himself)* (Sn): (d) IM's language implies that the *ep.* mentioned may be formed from the *num.* to which a decimal number is coupled, to denote *the two senses [last]* mentioned, [i. q. بَعْضٌ (Sn,)] as هَذَا ثَالِثُ ثَلَاثَةٍ وَعَشْرِينَ This is one of twenty-three with prefixion; and [i. q. جَاعِلٌ (Sn),] as هَذِهِ رَابِعَةٌ ثَلَاثَةٍ وَعَشْرِينَ This is making twenty-three to be twenty-four with government, or رَابِعَةٌ كَلِيلٌ وَثَلَاثِينَ a maker of twenty-three to be twenty-four with prefixion (A); but this is open to the objection that the *ep.* denoting the second sense in A's [last] two *exs.* is not formed from the *num.* to which the decimal number is coupled (Sn): (4) you may use it together with ten to import *qualifiability by its sense restricted by the accompaniment of ten*, as حَادِيَّ عَشَرْ eleventh, fem. حَادِيَّةَ عَشَرْ [324], and similarly the rest, as الْجُزُءُ الْخَامِسُ عَشَرْ عَشْمَةَ

the fifteenth part and **الْمَقَامَةُ الْسَّادِسَةُ عَشَرَةُ** the sixteenth discourse (Aud): (a) when they form فَاعِلٌ and فَاعِلَةٌ from **أَحَدٌ** and **إِحْدَى**, orig. **وَاحِدَةٌ** and **وَاحِدَى** [322], they invariably transpose, putting the ف, [i. e., the, (Sn),] after the ل, [i. e., the و (Sn,)] so that it becomes حَادِهُ and حَادِهَةُ, the , of which is then converted into ي, because [it is final, the ة of femininization being virtually separate, and (Sn)] the preceding letter is pronounced with Kasr [685]; so that their measure is عَالِفٌ and عَالِفَةٌ : (b) as for the saying **وَاحِدَ عَشَرَ** eleventh transmitted by Ks, it is anomalous, serving to give notice of the obsolete o. f.: (c) IM says in the CK that this transposition is not practised in **وَاحِدَةٌ** [and **وَاحِدَةٌ**] except with ten, or with twenty and its cat. (A): [for] حَادِي is not used except with عَشَرَ, nor حَادِيَةٌ except with عَشَرَةٌ; but both are also used with عِشْرُونَ and its cat., as حَادِي وَتِسْعُونَ ninety-first, *fem* حَادِيَةٌ وَتِسْعُونَ (IA): (5) you may use it with ten to import the sense of ثَانِي آثَنِينِ [above], vid. *the number's being comprised in what is mentioned*; and, in this case, you have three courses, (a) to put four words, which is the o. f., the first word being the *ep.*, compounded with ten, and the third what the *ep.* is derived from, also compounded with ten; and to prefix the aggregate of the first

comp. to the aggregate of the second *comp.*, as ثالث عشر $\frac{1}{13}$ a thirteenth, i. e., one of thirteen : (b) to suppress عشر from the first, contenting yourself with the عشر in the second; and to inflect the first, because the composition is removed; and prefix it to the second *comp.*, [as ثالث ثلاثة عشر]: (c) to suppress the ten from the first, and the unit from the second: and in this course you have two alternatives, (a) to inflect both, because the cause exacting uninflectedness is removed in both; so that you put the first into the case required by the *ops.*, and govern the second in the *gen.* by prothesis, [as ثالث عشر]: (b) to inflect the first, and keep the second *uninfl.* [as ثالث عشر]; but this alternative, though transmitted by Ks, ISk, and IK, and explained by supplying what is suppressed from the second, so that the uninflectedness remains unaltered, should not be adopted, because of its rarity: (a) some assert that both may be *uninfl.* [as ثالث عشر,] because each of the two, in respect of its companion, occupies the place of the suppressed; but this is refuted by the consideration that there would then be no evidence that these two *ns.* were detached from two *comps.*, contrary to the case when the first is *infl.*: (β) this third course is not mentioned by IM or his son [BD]; but, instead of it, they mention that you confine yourself to the first *comp.*, its first member

remaining *uninfl.*, [as ثالث عشر] ; or being *infl.* by some of the Arabs, [as ثالث عشر] : (6) you may use it with ten to import the sense of رابع ثلاثة [above], in which case also you put four words, but the third of them is below what the *ep.* is derived from, as رابع عشر ثلاثة عشر *a maker of thirteen to be fourteen* [below], that being allowed by S, though disallowed by some (Aud): (a) IM does not mention here the formation of the *act. part.* from the *comp.* to denote i. q. جاعل, because it has not been heard : but S and many of the ancients allow it by analogy ; while the KK and most of the BB hold it to be disallowed (A): (b) on the supposition of allowability (Aud,A), you may [keep the two *comps.* entire, as above, or] suppress the ten from the first (Aud); [so that] you say هذا رابع عشر ثلاثة عشر , [by prefixing the first *comp.* in its entirety to the second *comp.* in its entirety, and keeping the four words *uninfl.* upon Fath (Sn)]; or رابع ثلاثة عشر (A), by suppressing the ten from the first *comp.*, the *ep.* being then apparently *infl.* according to the *ops.* (Sn): but you may not suppress the unit from the second, as well as the ten from the first, [saying رابع عشر ,] because of the liability [of the *ep.* i. q. مصير (Sn)] to confusion (Aud,A) with the *ep.* i. q. بعض , this [explanation] being better than the say-

ing of the Tsr “because of the liability to confusion with what is not *orig.* two *comps.*”, since the liability to confusion, as thus interpreted, is removed by the inflection of the two members, or of the first alone (Sn):(c) the second *comp.* must be in the position of a *gen.*, [by prefixion of the first *comp.*, or of its first member, to the second (Sn),] by common consent (Aud, A), says IHsh in the Aud; but IUK says that some GG allow هَذَا ثَانِي أَحَدَ عَشَرَ *This is making eleven to be twelve* and ثَالِثُ ثَانِي عَشَرَ *making twelve to be thirteen*, with Tanwīn, which conflicts with the story of common consent (A): (7) you may use it with عِشْرُونَ and its *cat.*, in which case you put it first, and couple the decimal number to it with the , [539] (Aud) : (a) [IHsh following] IM means that عِشْرُونَ and its *cat.* تِسْعُونَ are coupled to the *act. part.* in its two states, as الْحَادِيَةُ وَالْعِشْرُونَ *the twenty-first, fem.* وَالْعِشْرُونَ الْتَّاسِعُ وَالْتِسْعُونَ *the ninety-ninth, fem.*; and that you may not suppress the , , and compound [the *ep.* on the measure of فَاعِلٌ with عِشْرُونَ and its *cat.* (Sn)], saying حَادِيَ عَشَرَ [324], because every *deriv.* is co-ordinated with its original, and أَحَدَ عِشْرِينَ with composition is allowable, but not أَحَدَ عَشَرَ [320]. They do not mention any *n.* derived from عِشْرُونَ

and its *cat.*: but some Lexicologists say عَشْرَنَ made to be twenty [from عِشْرُونَ ثَلَثَنَ], عِشْرُونَ made to be thirty [from ثَلَثُونَ تِسْعَنَ], and so on, to تِسْعَنَ made to be ninety from] ; قِسْعُونَ مُتَعَسِّنُ [so on, to] مُعَشِّرُونَ (A).

§. 325A. They say قَدْمَ الْحَاجَّ وَاحِدًا وَاحِدًا The pilgrims arrived one by one and two and two and three and three and four and four: but the correct phrase is [said by H to be] أَحَادَ and أَثَنَينَ أَثْنَيْنِ two and two three and three and four and four, or دَبَاعَ مَوْحَدٌ and مَثْنَى and مَثْلَثٌ and مَرْبَعٌ [18], because the Arabs make these words deviate to these forms in order that, by means of them, the repetition of the *n.* may be dispensed with (D). It is an error, however, to tax people with making a mistake in using أَحَادَ، وَاحِدًا وَاحِدًا, etc., to indicate *repetition*, because this phrase is regular, frequent in their language, as says the poet

إِذَا شَرِبْنَا أَرْبَعًا أَرْبَعًا * فَقَدْ لَمِسْنَا الْفَرْوَةِ مِنْ دَاخِلِ

When we drink four cups of wine apiece, we have put on fur from inside; and, if it were not a common *o. f.*, أَحَادَ would not be made to deviate from it, and the deviation in أَحَادُ would be constructive, which no one says. Some add دَخْدَانْ with Damm, citing in evidence the saying [of Kurait̄ Ibn Unaif (T)]

قَوْمٌ إِذَا الشَّرُّ أَبْدَى فَاجِدِيهِ لَهُمْ * طَارُوا إِلَيْهِ زَرَافَاتٍ وَوْحْدَانًا
 [Men, who, when mischief shows its two hindermost teeth to them, fly to it in bands or one by one (T)]; but the truth is that it is *pl.* of وَاحِدٌ [322], for which reason it is triptote (CD). In their meaning these words indicate what the aggregate of the two *ns.* indicates; and therefore the Arabs abstain from saying هُمَا مَشْتَنَى هُدًّا أَحَادُ of *one*, or هُمَا مَشْتَنَى وَاحِدٌ أَحَادُ of *two*, because of an excess of meaning in أَحَادُ over وَاحِدٌ one, and in ثَنَاءٍ over اِثْنَاءٍ two. The text IV. 3. [180] is expounded as meaning *Let every one of you marry what women please him, two each, or three each, or four each*, the coupling of some of these *nums.* to others not being a coupling of union [539]; and similarly XXXV. 1. [18], i. e., *some of them having two wings, and some three wings, and some four wings*. Arabic scholars differ as to which of these formations have been used in speech by the Arabs. The majority say that the Arabs have not gone beyond بَاعُ, except to عُشَارُ only, as in the verse of AlKumait [praising Abān Ibn AlWalid Ibn 'Abd AlMalik Ibn Marwān (AKB)]

فَلَمْ يَسْتَرِيْثُوكَ حَتَّى دَمِيْ— * فَوْقَ الْرِجَالِ خَصَالًا عُشَارًا
 (D) And they found thee not slow, so that thou didst increase above men in ten qualities each (AKB), where, however, some interpret عُشَارًا حِينَدَةً praiseworthy

(CD). The use of these two measures فَعَالْ and مَفْعُلْ has been heard in the case of one وَاحِدٌ two ثَلَاثَةٌ three, and ثَلَاثَتُ, مَثْنَى and ثَنَاءٌ, مَوْحَدٌ and أَحَادُ four, as شَنَاءٌ and مَثْنَى أَرْبَعَةٌ ; and of five خَمْسَةٌ and رُبَاعٌ, مَثْلَثٌ also, as عَشَرَةٌ and مَخْمَسٌ, and عَشَارُ and خَمَاسُ ; and, some assert, of سِتَّةٌ and ثَمَانِيَّةٌ , سَبَّعةٌ also, as سُدَاسٌ and تِسْعَةٌ مَثْنَيْنُ and ثَمَانُ, مَسْبَعٌ and سُبَاعُ , مَسْدَسٌ (IA). KhA relates that they make this formation in serial order to عَشَارُ ; and cites, as instances thereof, some lines, which are attributed to forgery on his part,

وَمَشَى الْقَوْمُ إِلَى الْقَوْ * مِنْ أَحَادًا وَمَثْنَى
 وَثَلَاثًا وَرُبَاعًا * وَخَمَاسًا فَأَطْعَنَا
 وَسُدَاسًا وَسَبَاعًا * وَثَمَانًا فَأَجْتَلَهُنَا
 وَتِسَاعًا وَعَشَارًا * فَأَصَبَنَا وَأَصِبَنَا

(D) And the men marched towards the men, one by one, and two and two, and three and three, and four and four, and five and five; and we speared one another; and six and six, and seven and seven, and eight and eight; and we slashed one another; and nine and nine, and ten and ten; and we smote, and were smitten, these verses being redolent of forgery (CD). Abu-t Tayyib [alMutanabbi (W)] is blamed for his saying

أَحَادِّ [543], where he puts أَحَادِّ in place of سُدَاسْ الْجَعْلُونِيَّةُ، and سُدَاسْ in place of سِتْ (D), meaning وَاحِدَةٌ، ام سِتْ فِي وَاحِدَةٍ (W). But IBr says that أَحَادِّ occurs in the speech of the Arabs in the sense of وَاحِدَةٌ، as

هَنَّتْ لَكَ أَنْ قُلَّا قِينَاتَا الْمَنَائِيَا * أَحَادِّ أَحَادِّ فِي الشَّهْرِ الْحَلَالِ

It was sweet to thee that the fates should meet us, one by one, in the lawful month (CD).

§. 525B. The night, in the chronology of the Arabs, precedes the day, because the years, according to them, are formed of lunar months. For most of the Arabs are inhabitants of deserts, by whom knowledge of the commencement of the month is hardly attainable except through observation of the new moon; so that, when they see the new moon, they knew the commencement of the month. Thus the beginning of the month, according to these, is the night, because the appearance of the new moon takes place at the beginning of the night (R). They date, then, by nights [320], because these precede (A) the days (Dm). Therefore [in dating (A)] you [ought to (A)] say, (1) on the 1st [night (R)] of the month, كُتِبَ لِأَوَّلِ لَيْلَةٍ مِنْ شَهْرٍ كَذَّا *Written on the first night of such a month, or لِغُرْتَةٍ* on the night of its new moon, or لِمُهْجَدٍ at the time of the observation of its new moon, or لِمُسْتَهْدَى at the time of the appearance of its new moon (R,A), the J being

i. q. فِي عِنْدَ [504] (Dm), as it is in لِمُنْتَصَفَةٍ or لِنِصْفَةٍ or لِلَّيْلَةِ خَلَاتٌ [below] (Sn); and [on the first day (R)] لِلَّيْلَةِ خَلَاتٌ after a night that had passed (R,A), the ج being i. q. بَعْدَ [504] (Sn): (a) [according to R,] the ج is the one importing peculiarity [504], which is its original meaning: but the peculiarity here is of three kinds, the act being peculiar to the time, because occurring in it, as كَذَا كَتَبْتُ لِغُرْرَةً I wrote on the night of the new moon of such a month; or after it, as لِلَّيْلَةِ خَلَبْتُ after a night that had passed; or before it, as لِلَّيْلَةِ بَقِيَتْ before a night that remained [below]: and that is according to the context; for, without restriction, the peculiarity is because of the act's occurring in the time; but, with such a context as خَلَاتٌ, it is because of the act's occurring after the time ; and, with such a context as بَقِيَتْ , it is because of the act's occurring before the time: (2) on the 2nd night, لِلَّيْلَةِ ثَانِيَةً مِنْ كَذَا on the second night of such a month; and so on, to the end of the month (R): and, [if the act occur in the night, but you do not intend to mention its occurring therein, you may write what is written in days, vid., on the 2nd day (R),] لِلَّيْلَتَيْنِ خَلَتا after two nights that had passed (R,A): (3) on the 3rd (R), لِشَلَاثِ خَلَوْنَ after three

لِعَشْرِ لَيَالٍ after ten nights that had passed (R,A): (a) لِتِلْكَلِّ خَلَوْنَ after eleven nights that had passed (R,A): (a) لِعَشْرِ لَيَالٍ خَلَتْ is allowable, and so on, to the first [construction] is better, in order that the ن, which is a pron. of the pl., may relate to the pl.[270](R): (11) then, [on the 11th (R),] لِأَحَدَى عَشْرَةِ لَيَلَّةَ خَلَتْ after eleven nights that had passed (R,A): (12—14) and so on, to the 14th, when you write لِأَرْبَعِ عَشْرَةِ لَيَلَّةَ خَلَتْ after fourteen nights that had passed: (a) لِخَلَوْنَ is allowable, by agreement with the sense; but the first [construction] is better, by observance of the form (R): (15) then, [on the 15th (R),] لِلِّتِنْصِفِ مِنْ كَذَا in the middle of such a month (R,A) or لِأَنْتِصَافِ [above] (A), which is better, [because shorter (R,Sn),] than لِبَقِيَتْ or لِخَمْسَ عَشْرَةِ لَيَلَّةَ خَلَتْ (R, A), though they also are allowable (R): (16) then, [on the 16th (R),] لِأَرْبَعِ عَشْرَةِ بَقِيَتْ before fourteen nights that remained (R,A); or بَقِينَ, as we said: (a) some say بَقِيَتْ from the 15th to the end, because the month may prove to be defective (R) : (b) some say لِسِتَّ عَشْرَةِ لَيَلَّةَ مَضَتْ after sixteen nights that had passed, dating by what is past, because of its certainty ; while the first [idiom] is explained by regard for the smaller number (Dm): (17—19) and so on, to the 19th (A), when you say لِأَحَدَى

عَشْرَةَ لَيْلَةَ بَقِيَّةً before eleven nights that remained (Sn):
 (20) then, [on the 20th (R),] لِعَشْرِ لَيَالٍ بَقِيَّةً (R,A), which
 is better, as we mentioned, than بَقِيَّةً, though this also is
 allowable: (21—28) and so on, to the 28th, when you
 write لِلَّيْلَتَيْنِ بَقِيَّاتَا before two nights that remained (R):
 (29) on the 29th (R,Dm), لِلَّيْلَةِ بَقِيَّةً [above] (R,A): (30)
 and, on the 30th (Dm), [i. e.] on the last night [of the
 complete month] (R), لِآخِرِ لَيْلَةِ مِنْهُ on the last night of it
 (R,A), or لِسِلْكِحٍ at its end or لِأَنْسِلَكِحٍ [below] (R,Sn),
 or لِسَرَارٍ on its last night or لِسَرَارٌ (A), with Fath of the س and [first], in both, or Kasr of the س in the first (Sn):
 and then, [on the last day (R),] لِآخِرِ يَوْمٍ مِنْ كَدَا on the last
 day of such a month, or لِسِلْكِحٍ or لِسِلْكِحٍ [above] (R,A).
 When you write لِآخِرِ يَوْمٍ or لِآخِرِ لَيْلَةٍ [above], we know
 that the month is complete (Dm). [As above shown,]
 the ت is sometimes replaced by the ن, and conversely (A).

CHAPTER XIII.

THE ABBREVIATED NOUN AND THE PROLONGED.

§. 326. The abbreviated is that [*decl. n. (Sn)*] whose letter of inflection is an inseparable † [16] (A). The final of *ns.* like خَطَا and حَمْرَآ is not an †, but only a Hamza; regard being paid not to the writing, but to the pronunciation. This final † is of two kinds, converted and *aug.*, being never *rad.* in a *decl. n.* [300]. The converted is from a, or ى, as قَفَّا and فَتَّى, du. قَفَوَانِ and فَتَّيَانِ [229,300]; and sometimes from a Hamza, as سَبَا or أَيُّدِي سَبَا or أَيَادِي سَبَا [214]. And the *aug.* is of three kinds, (1) for co-ordination, as أَرْطَى: (2) for femininization, as حُبْلَى; (3) for multiplication of the word, and amplification of its form, as قَبْعَثَرَى [272]. When one of these †s occurs at the end of the *decl. n.*, the letter is named abbreviated (IY). And the prolonged is that [*decl. n. (Sn)*] whose letter of inflection is a Hamza preceded by an *aug.* † [230] (A). The † before the [final] Hamza is of two kinds, (1) converted from a [*rad.*], or ى, which is an ع; but this is rare, as لَّا and شَّا [278,304,683]: (2) *aug.*, unconverted; and this is more frequent. The Hamza of the latter is of three kinds, (1) *rad.*, as قَرْأَى [230,304]: (2) converted from (a) a *rad.*, or ى,

as ئَسْكَنْدَرْ and ئَدْمَرْ : (b) an *aug.*, (*a*) ئِ of co-ordination, as حِرْبَةٌ ; (b) ! of femininization, as حِمْرَةٌ [683] (IY). A's definition excludes what ends in a Hamza after an ! substituted for a *rad.*, as ئَلَّا [above], *orig.* مُؤَمَّدٌ, which is not named prolonged, as F distinctly declares, on account of the prolongation supervening in it, because its ! is *orig.* a , [683] (Sn). [Similarly] such as بَأْ [321] and شَأْ [above] are not conventionally named prolonged (R). The abbreviated and prolonged are two kinds of *decl. ns.*, since *vs.*, *ps.*, and *indecl. ns.* are not called abbreviated or prolonged (IY, Jrb), even if they end in an !, or in a Hamza preceded by an ! (Jrb). Only the *decl. n.* is conventionally named abbreviated or prolonged (R). As for their calling لَهُوٰ [174] abbreviated, and لَهُوٰ prolonged, it is a [careless (IY, Jrb), tropical (R)] expression (IY, R, Jrb), intended for distinction between the two *dial. vars.* of this word (R). The abbreviation and prolongation of *ns.* are of two kinds, regular, which is the province of the Grammatician; and known by hearsay, which is the province of the Lexicologist.

§. 327. According to the GG, the unsound *n.* ending in ! is of three kinds [327—329]. The first is what has a sound counterpart, whose penultimate must be pronounced with Fath. This sort is regularly abbreviated. It may be exemplified by (1) the *inf. n.* of the *intrans.* فَعِلَّ, as جُوَيْ was violently moved by love or grief, *inf.*

n. حَوْيٰ [331], هَوْيٰ loved, inf. n. عَمِىَ was blind, inf. n. عَمِىَ ; for their sound counterparts are فَرَحٌ was glad, inf. n. فَرَحٌ , and أَشَرٌ exulted, inf. n. أَشَرٌ [331]: (a) IU and others say that غَرَاءٌ with prolongation, inf. n. of غَرِيرٍ was fond, occurs anomalously ; and they cite

إِذَا قُلْتُ مَهْلَأً غَارَتِ الْعَيْنُ بِالْبَكَاءِ * غَرَاءٌ وَمَدَّتْهَا مَدَامِعُ نَهَلٌ
[by the Kuthayyir of 'Azza, When I say "Softly!", the eye sinks into the head with weeping, from fondness, and copious floods of tears pour into it (MN)]: but what they say requires consideration, because AU transmits غَارِيَتْ بَيْنَ الشَّيْئَيْنِ I made the two things consecutive, inf. n. غَرَاءٌ , like فَاقْتَلْتُ I fought, inf. n. قِتَالٌ [332] (Aud); and then cites the verse mentioned, with غَرَاءٌ incessantly (MN): (2) فِعْلَةٌ pl. of فِعْلَةٌ [238], as فِرِيَةٌ a lie, pl. فِعْلٌ (2) and مِرِيَةٌ a quarrel, pl. مِرَى ; for their [sound] counterpart is قِرْبَةٌ a water-skin, pl. قِرْبٌ pl. of فَعْلَةٌ فَعْلٌ (3) : قِرْبٌ pl. of دُمِيَةٌ دُمِيَةٌ an image, pl. دُمَى , and مُدِيَةٌ مُدِيَةٌ a butcher's knife, pl. مُدَى [238], and زَبِيَةٌ زَبِيَةٌ a pitfall, pl. زَبَى , and كُسْوَةٌ زَبَى a garment, pl. كُسَى ; for their [sound] counterparts are حُجَّةٌ an argument, pl. حُجَّجٌ , and قُرْبَةٌ قُرْبَةٌ a good work, pl. قُرْبٌ (4) : قُرْبٌ a pass. part. of what exceeds three [letters], as مُعْطَى given and مُسْتَدْعَى summoned ; for their sound counterparts are مُكَرَّمٌ honored and مُسْتَخْرَجٌ extracted [347]

(Aud). And similarly (5) أَفْعَلُ, when an ep., whether denoting *superiority* [351], as أَلْأَفْصَى *the uttermost*; or anything else, like أَعْشَى *blind* and أَعْشَى *blind by night*: for their sound counterparts are أَلْأَبْعَدُ *the farthest* and أَعْمَشُ *weak-eyed*: (6) a pl. of *fem.* of أَلْفَعْلَى [248], like أَلْدُنْيَا pl. of أَلْدُنَى [725] and أَلْقُصُوْيَ pl. of أَلْقُصَى [359, 725]; for their sound counterparts are أَكْبَرُ pl. of أَلْأَخْرَى [18,358] (A): contrary to such as بَهْمَى [258,272] and حُبْلَى [248,272], whose abbreviation is derived from *hearsay* (Dm): (7) a generic n. on the measure of فَعْلٌ, indicating *collectivity* by the absence, and *unity* by the accompaniment, of the ة [254], like حَصَى n. un. حَصَّةً [329. A] and قَطَّا n. un. قَطَّاً; for their sound counterparts are مَدْرٌ شَجَرَةً n. un. clay, n. un. مَدَرَةً (8): مَدْهَبٌ used as an inf. n. [333], or as a n. of time or place [361], like مَلْهَى *act or time or place of playing* and مَسْعَى *act or time or place of running or working*; for their sound counterparts are مَذْهَبٌ *act or time or place of going* [333] and مَسْتَرْخٌ *act or time or place of pasturing or grazing*: (9) مِفْعَلٌ used as an instrumental n. [366], like مِزْمَى *an instrument, or engine, for throwing or shooting* and مِهْدَى *a bag in which a present is offered*; for their sound counterparts are مِنْخَصْفٌ *an awl* and مِغْرِلٌ *a spindle* (A).

§. 328. The second kind [327] is what has a sound counterpart, whose penultimate must be an [*aug.*] ! [326]. This sort is regularly prolonged. It may be exemplified by (1) the *inf. n.* of أَفْعَلَ *gave*, *inf. n.* إِعْطَاءٌ ; or of a *v.* beginning with a *conj.* Hamza, as اِرْتَأَى *considered*, *inf. n.* اِرْتَشَاءٌ, and اِسْتَقْصَى *went to extremes*, *inf. n.* اِسْتَقْصَاءٌ : for their [sound] counterparts are أَكْرَمٌ *honored*, *inf. n.* اِكْرَامٌ and اِكتَسَبَ *strove to earn* [492], *inf. n.* اِكتِسَابٌ, and اِسْتَخْرَجَ *extracted*, *inf. n.* اِسْتَخْرَاجٌ [332] : (2) the sing. of آفْعَلَةٌ [246], as كِسَّاً *a wrapper*, *pl.* أَكْسِيَّةٌ, and دَوْدَرٌ *a cloak*, *pl.* أَرْدِيَّةٌ ; for their [sound] counterparts are حِمَارٌ *a he-ass*, *pl.* أَحْمَرٌ, and سِلَاحٌ *a weapon*, *pl.* أَسْلِحَةٌ : (a) for this reason Akh says that أَرْجِيَّةٌ and أَقْفيَّةٌ [Note on p. 898, l. 16] are post-classical, because رَحْيٌ *a mill* or *mill-stone* and قَفَا *back of the neck* are abbreviated : and, as for the saying [of Murra Ibn Maḥkān at Tamīmī (T)]

فِي لَيْلَةٍ مِنْ جُمَادَى ذَاتِ أَنْدِيَّةٍ # لَا يُبَصِّرُ الْكَلْبُ مِنْ ظَلْمَائِهَا الظُّنُبَا
 [In a rainy night of Jumādā (one of the cold months), wherein the dog sees not the tent-rope on account of its darkness (T)], the sing. being نَدَى *rain* with abbreviation, it is a poetic license, [the *pl.* being أَنْدَاءٌ (Jh, T)] : or, it is said, جِبَالٌ *pl.* نَدَاءٌ like نَدَى takes the *pl.* نَدَاءٌ [237, 256], and then نَدَاءٌ takes the *pl.* أَنْدِيَّةٌ ; but this is impro-

bable, because نَدِيْ has not been heard as a *pl.* (Aud) : while F says that the poet may have given نَدَى the *pl.* نَدَّى, as فَعَلْ is [sometimes] given the *pl.*, like زَمْنٌ أَزْمَنْ [237]; and then have affixed to it the sign of femininization, which is affixed to the *pl.* in such as ذُكُورَةٌ and أَنْدِيَةٌ [237,265] ; so that it then becomes أَنْدِيَةٌ : and Mb holds it to be *pl.* of نَدِيْ *an assembly*, not of نَدَى (D) : (3) an *inf. n.* of فَعَلْ when indicative of (a) a sound, as رُغَاءٌ and شَفَاءٌ [322] ; for their [sound] counterpart is صَرَاحٌ screaming [331] : (b) an ailment, as مُشَاءٌ diarrhoea [331] ; for its [sound] counterparts are دُوَارٌ giddiness and زُكَامٌ a cold in the head [331] (Aud). And similarly (4) فَعَالٌ *inf. n.* of فَاعَلْ [332], as وَالَّى was next to, *inf. n.* وَلَّا, and عَادَى ran down in succession, *inf. n.* عِدَّا ; for their sound counterparts are ضَارَبٌ exchanged blows, *inf. n.* ضِرَابٌ, and قَاتَلٌ fought, *inf. n.* قِتَالٌ : (5—7) the *inf. n.* on the measure of تَفَعَالٌ [334], as تَعَدَّا running ; and intensive *eps.* on the measure of فَعَالٌ or مُفَعَالٌ [252,269, 312], as تَعَدَّا running hard or much and مُعْطَالٌ giving much or often [343] : for their sound counterparts are تَذَكَّرٌ remembering, خَبَازٌ a baker [312], and مِهْدَارٌ [252, 269] (A).

§. 329. The third kind [327] is what has no [sound] counterpart, the knowledge of its abbreviation or prolongation being attained by hearsay (Aud). If its penultimate be invariably pronounced with Fath, its abbreviation is known by hearsay ; and, if its penultimate be invariably an *aug.* !, its prolongation is known by hearsay (A). The abbreviated known by hearsay is exemplified by فَتَنَى a youth, sing. of فِتْيَانٌ [243], سَنَّا light, شَرَّى earth, and حَجَّا intelligence. And the prolonged known by hearsay is exemplified by فَتَاهُ youthfulness, سَنَّة nobility, شَرَاهُ wealth, and حَذَّا a sandal (Aud, A).

§. 329.A. Abbreviation of the prolonged, [i. e., putting only the ! (R),] by poetic license [273], is [said to be (R)] allowable (IM, R), by common consent [below] (IM) of the BB and KK (IA), because it is a return to the *o. f.*, since the *o. f.* is abbreviation (A), as is proved by the fact that the ! of the prolonged is only *aug.* [326], whereas the ! of the abbreviated is sometimes *rad.*; and that augmentation is contrary to the *o. f.* (Sn) : and hence the saying

لَا بَدَّ مِنْ صَنْعًا وَإِنْ طَالَ الْسَّفَرُ * وَإِنْ تَحَنَّى كُلُّ عَوِيدٍ وَدَبَرٍ
[There is no escape from journeying to San'á, even if the journey be long, and if every old camel be doubled up, and galled on the back (MN)] ; and the saying

فَهُمْ مَثَلُ النَّاسِ الَّذِي يَعْرِفُونَهُ * وَأَعْلَمُ الْوَافَّا مِنْ حَادِثٍ وَقَدِيمٍ

(Aud, A) Then they are the proverb of mankind, which they know, in every sort of good deed, and are keepers of faith in covenants, both new and old (MN). Fr disallows abbreviation of what has a rule necessitating its prolongation, like the **فَعَلَ** of **فَعَلْتُ**; so that IM's saying “Abbreviation of the prolonged, by poetic license, is allowable, by common consent [above]” means “in general” (A). But [the opinion of (A)] Fr is refuted by the saying [of AlŪkaishir alAsadī (AKB)]

تَقُولُ يَا شَيْخُ أَمَا تَسْتَحِي * مَنْ شُرِبَكَ الْرَّاحَ عَلَى الْمَكْبِرِ
فَقُلْتُ لَوْ بَاكَرْتُ مَشْمُولَةً * صَفَرَا كَلْوُنَ الْفَرَسِ الْأَشْقَرِ
رُحْتِ وَفِي رِجْلِيْكَ مَا فِيهِمَا * وَقَدْ بَدَا هَنْكِ مِنْ الْمِثْرَ

(ES,A) She says, O old man, art thou not ashamed [728] of thy drinking wine notwithstanding old age ? Then said I, If thou hadst betaken thyself at early morning to cooled wine, yellow like the color of the sorrel horse, thou wouldst have come home at evening having that unsteadiness in thy two legs which would have been in them, and having thy thing, i. e., vulva [Note on p. 18, l. 9], appearing from the waist cloth (AKB); and by the saying [of AlA'shā (AKB)]

وَالْفَارِحُ الْعَدَّا وَكُلِّ طِمْرَةً * مَا إِنْ تَمَالْ يَدًا الْطَّوِيلِ قَدَّ الْهَا

(A) And of the hard-running five-year-old horse, and every long-legged mare, whose crest the twohands of the tall man do not reach (Sn), **الْفَارِحِ** being in the gen., coupled

to [111] الْوَاهِبُ الْحَمْ in المائة الْهِجَانِ [vid. prolongation of the abbreviated, by poetic license (A),] occurs, though it is disputed (IM). For [the majority of (A)] the KK allow it (IA, Aud, A), unrestrictedly (A), citing in evidence the saying [of an Arab of the desert (MN, J)]

يَا لَكَ مِنْ تَمِّرٍ وَمِنْ شِيَسَاءَ * يَنْشَبُ فِي الْمَسْعَلِ وَاللَّهَاءَ

[below] (IA) *O my wonder at you as dried dates, and as stoneless dates, that stick in the throat and the uvulas!* (J), orig. الْلَّهَاءُ (MN), pl. of الْلَّهَاءُ (MN, J), like حَصَى pl. of حَصَّةً [254,327] (J); and laying hold of the saying

سَيْغَنِينِي الَّذِي أَغْنَاكَ عَنِي * فَلَا فَقْرٌ يَدُومُ وَلَا غِنَاءٌ

[below] (Aud) *He that has made thee independent of me will surely make me independent of thee. For neither poverty lasts, nor wealth* (MN). Fr draws a distinction, allowing prolongation of what is not transformed by prolongation into what is not found among their formations : so that he allows prolongation of مِقْلَى a frying-pan, saying مِقْلَةٌ, because مِفْتَاحٌ a key exists ; but disallows prolongation of مَفْعَالٌ a freedman. because does not exist : and similarly he prolongs لِحَى beards [238], saying لِحَاءٌ, because جِبَالٌ mountains [256] exists ; but disallows prolongation in لَحَى [238, Note on p. 908, ll.

15—17], because فَعَالٌ is not found among the formations of the *pls.*, except extraordinarily [253,255,257] (A). And [the majority of (A)] the BB disallow it (IA, Aud, A), unrestrictedly (A), holding غِنَاءً in the [last] verse to be *inf. n.* of غَانِيْتُ [below], not of غَنِيْتُ *I was independent*, which is far-fetched (Aud). Apparently, however, it is allowable, unrestrictedly, because it occurs, whence the saying [of Al‘Ajjāj, the Rājiz (MN),]

وَالْمَرْءُ يُبْلِيهِ بِلَاةَ الْسِرْبَانْ * تَعَاقُبُ الْأَهْلَالِ بَعْدَ الْأَعْكَلْ

[And man, the succession of the beginning of a new month after the beginning of a new month wears him out, as the shirt is worn out (MN)]; and سَيْغُنِينِي آخْ [above], where غِنَاءً is not from غَانِيْتُ meaning *I vied with him in boasting of wealth*, and is not غِنَاءً with Fath meaning *profit*, because it is contrasted with فَقْرٌ meaning *poverty*; and يَا لَكَ مِنْ آخْ [above] (A), which is [said by Sn to be (J)] a refutation of the distinction drawn by Fr, because the poet prolongs اللَّهَاءَ by poetic license, notwithstanding that the prolongation makes it unprecedented [as a *pl.* formation], since there is no فَعَالٌ with Fath among *pls.* [253] (Sn,J). And among those who agree with [the majority of] the KK as to the allowability of that are IW and IKh (A).

CHAPTER XIV.

THE NOUNS CONNECTED WITH VERBS.

§. 330. Z means, by his saying "connected with *vs.*," that these *ns.* are attached to *vs.* in respect of their derivation, and of their containing the letters of the *v.*; so that between them and *vs.* there exist an attachment and a connection in respect of form, since they take after one *o. f.*: and he does not mean that they are derived from *vs.* (IY). They are eight *ns.*, (1) the *inf. n.* [331], (2) the *act. part.* [343], (3) the *pass. part.* [347], (4) the assimilate *ep.* [348], (5) the *n.* of superiority [351], (6—7) the two *ns.* of time and place [361], (8) the instrumental *n.* [366] (M).

THE INFINITIVE NOUN.

§. 331. The *inf. n.* is the *n.* indicative of *accident* [402] (IH, IA, Sh, Fk), and conformable to the *v.* (IH, Sh, Fk), as ضربُ striking and إكرامُ honoring (Sh). The *accident* is (1) subsisting in an *ag.*, as فَرَحَ زَيْدٌ Zaid was glad, *inf. n.* فَرَحٌ gladness [327]: (2) proceeding from him, (a) really, as قَعَدَ he sat, *inf. n.* قَعُودٌ sitting; (b) tropically, as مَرَضَ he ailed, *inf. n.* مَرْضٌ ailing: (3) falling upon an *obj.*, like the *inf. n.* of the *pass. v.*, as مَعْنُونٌ being conceited and جَنُونٌ being possessed by a devil. (YS, MAd). Conformability in their language is used in various ways: one says "This *inf. n.* is conformable to this *v.*," i. e., is its origin, and the source of its derivation, as the *inf. n.* in حَمِدَتْ حَمَدًا I praised fervently is said to be conformable to its *v.*, but not the *inf. n.* in LXXIII. 8. [40,332]; and one says "The *act. part.* is conformable to the *aor.* [343]", i. e., is commensurable with it in vowels and quiescences (R). What is meant by the *inf. n.*'s conformability to the *v.* is that it should occur, after the derivation of the *v.* from it, as *corrob.* of the *v.*, or as explanatory of its mode or number [39]; so that *ns.* from which the *v.* is not derived, like قادرٌ قادِرٌ

omnipotence and عَالِمِيَّةُ omnisci. nce, and like وَبِلَادُكُمْ وَبِحَالَكُمْ [41], are not *inf. ns.*, although the two last are unrestricted *objs.* (Jm, YS). So in the Jm : but the conformability to the *v.* may mean inclusion of the whole of its letters (YS) ; and by "conformable to the *v.*" I intend to exclude the *quasi-inf. n.* [342. A], which, though a *n.* indicative of *accident*, is not conformable to the *v.*, as أَعْطَيْتُ عَطَاءً I gave liberally, since what is conformable to the *v.* is only أَعْطَاءٌ, because it includes the whole of its letters (Sh). But it is better to preserve the definition from ambiguous expressions ; and, if IH [and his followers, IHsh and Fk,] had said "the *n.* that is indicative of *accident*, and that the *v.* is derived from ", it would have been a perfect definition, according to the opinion of the BB (R). For the BB hold that the *inf. n.* is original, the *v.* and *qual.* being derived from it [Note on p. 30, l. 14] ; while the KK hold that the *v.* is original, the *inf. n.* [and similarly the *qual.* (MKh)] being derived from it ; and some hold that the *inf. n.* is original, the *v.* being derived from it, and the *qual.* derived from the *v.*; and ITlh holds that the *inf. n.* and the *v.* are each an independent original, neither of them being derived from the other. But the sound opinion is the first [339], because every *deriv.* implies the original and an addition ; while the *v.* and the *qual.*, in relation to the

inf. n., are like that, because each of them indicates the *inf. n.* and an addition, the *v.* indicating the *inf. n.* and *time* [402], and the *qual.* indicating the *inf. n.* and the *ag.* [142] (IA). The [BB say that the (R)] *inf. n.* is named ^٩مَصْدَر (M on §. 39, R) as being the *place of the v.'s proceeding* (R), because the *v.* proceeds, [i. e., is derived (IY).] from it (M). But the KK say that ^٩مَصْدَر is ^٩مَفْعُل i. q. the *inf. n.*, as in قَعِدتْ مَقْعُدًا حَسِنًا I sat beautifully, i. e. قَعُودًا [333]; and that the *inf. n.* here is i. q. the *act. part.*, meaning *proceeding from the v.*, like عَدْلٌ i. q. عَادِلٌ [143]. And the KK adduce, as evidence of the *v.'*s originality, its government of the *inf. n.*, as قَعِدتْ قَعُودًا, the *op.* being before the *reg.*: but this is a mistake, because the *op.* is before the *reg.* in the sense that the general rule is for the governing word, at the time of government, to precede the governed; whereas the controversy is whether the original constitution of the *inj. n.* is anterior to that of the *v.* (R). And S names the *inf. n.* ^٩حَدَثٌ and ^٩حَدَثَانٌ (M, R), because it is the *accident* of the *ag.* (IY); and [sometimes (M)] فِعْلٌ (M, R), as being the *action* of the *ag.* (IY). Its form is dependent upon hearsay in the [unaugmented (Jm)] *tril.* (IH) *v.* [482] (WIH). The formations of the *inf. n.* in the unaugmented *tril.* are many (M, SH) and various (M), the [prevalent (R)] formations [mentioned by S (M)] amount-

ing to thirty-two, [to which IH in the SH adds two, making thirty-four] (M, WIH, R on IH, Jm), vid. (1) فَعْلٌ , فَعْلَى (7) , فُعْلَةُ (6) , فَعْلَةً (5) , فَعْلَةً (4) , فُعْلٌ (3) , فَعْلٌ (2) , فُعَلَانُ (12) , فِعَلَانُ (11) , فَعَلَانُ (10) , فَعَلَى (9) , فَعَلَى (8) , فُعَلَانُ (13) , فُعَلَانُ (14) , فَعَلَانُ (15) , فَعِلْ (16) , فَعَلْ (17) , فَعِلْ (18) , فَعَالٌ (23) , فَعَالٌ (22) , فَعَالٌ (21) , فَعَالٌ (20) , فَعَلَةُ (19) , فَعَلَةً (28) , فَعَوْلٌ (27) , فَعَوْلٌ (26) , فَعَالَةً (25) , فَعَالَةً (24) , فَعَالَةً (23) , مَفَعَلَةً (32) , مَفَعَلٌ (31) , مَفَعَلٌ (30) , فَعُولَةً (29) , فَعِيلٌ فِسْقٌ (2) قَتْلٌ (1) Killing, (2) مَفَعِلَةً فَعَالِيَّةً (34) , مَفَعِلَةً profligacy, (3) شَغْلٌ occupying, (4) حَمَّةً having mercy [336], (5) كُدْرَةً نِشْدَةً seeking [336], (6) كُدْرَةً being turbid, dingy [below], (9) بُشَرِيٌّ [248,272], (8) ذِكْرِي praying, (7) دَعْوَى [272], (10) لَيَانٌ [below], (11) حِرْمَانٌ refusing, (12) خُفْرَانٌ forgiving, (13) نَزَوانٌ [below], (14) طَلَبٌ seeking, demanding [below], (15) خِنْقٌ strangling, (16) صِغْرٌ being small, young, (17) هُدْدَى guiding [below], (18) غَلَبةً overcoming [below], (19) سَرْقَةً stealing, (20) ذَهَابٌ going away [below], (21) رَهَادَةً being in heat, (22) سُؤَالٌ asking, (23) صِرَافٌ abstinence, (24) دِرَأَيَّةً knowing [336] (M, SH), (25) بُغَايَةً seeking, desiring [below] (SH), (26) دُخُولٌ entering [336] (M, SH), (27) قَبُولٌ accepting [below] (M), (28) وَجِيفٌ beating of the heart, (29) صُهُوبَةً being reddish [below],

(30) مَرْجُعٌ *entering*, (31) مَدْخُلٌ *endeavouring*, (32) مَسْعَةٌ *endeavouring*, (33) مَحْمِدَةٌ *praising* [333] (M, SH), (34) كَرَاهِيَّةٌ *disliking* [256] (SH). The measures mentioned by [Z and] IH are those frequent and prevalent: and others also occur, like (35) فُعَلْلُ سُودُ *being lord*; (36) تَفْعَلُتُ جَبْرُوتٌ *being haughty* [385, 678]; (37) كَيْنُونَةٌ قُدْرًا *ability to repel foes* [372]; (38) فَعْلُولَةٌ كَيْنُونَةٌ *being, orig.* [716] [below] being, orig. (39) شَبِيلُوكَهَةٌ فَعْلُولَةٌ *below*, as شَبِيلُوكَهَةٌ صَيْرُورَةٌ *becoming*; (40) فَعْلَنِيَّةٌ بُلَهْنِيَّةٌ *ease* [248, 677]; (41) فَعِيلَةٌ شَبِيلَةٌ *becoming adolescent and disgracing*; (42) فَاعْوَالَةٌ ضَارُورَةٌ i. q. ضَرَرٌ *harm, affliction*; (43) تَفْعِلَةٌ تَهْلِكَةٌ *perishing*; (44) مَفَاعِلَةٌ مَسَاوَةٌ *displeasing, orig.* مَسَاوَيَّةٌ, but transposed, [because they dislike the , with the Hamza (Jh)]; (45-46) غُلَبَةٌ فُعَلَى غُلَبَةٌ فُعَلَةٌ [i. q. غُلَبَةٌ (Jh)] and فُعَالَةٌ آخَدُوا الْمَحَاضَ آخَرٌ *and others besides (R).* The poet says [499] (IY). The [prevalent (R,A), regular (Aud),] inf. n. of [what indicates (Aud, A)] *craft* [or *office* (Aud, A) or *the like* (SH), of whatever *conjug.* it be (R),] is فَعَالَةٌ (SH, Aud, A), as كَتَبَ كِتَابَةٌ *wrote, inf. n. art of writing* [below] (SH), like خِيَاطَةٌ *art of sewing*, تَجَارَةٌ *trading* (R, Aud, A), إِمَارَةٌ *office of commander* (R, A), صِيَاغَةٌ

art of casting in a mould, حِيَاكَةٌ art of weaving (R), whence سَفَرٌ بَيْنَهُمْ mediated between them, inf. n. سِفَارٌ office of mediator, ambassador (Aud, A). IU mentions that it is regular in offices and handicrafts (A). And the initial may be pronounced with Fath in some cases, as دَلَالَةٌ profession of agent or advocate, دَلَالَةٌ business of broker, and وَلَايَةٌ office of governor [below]. The inf. n. prevalent in taking fright and running off, and in being excited, and the like, is فِعَالٌ, as فِرَارٌ fleeing, شِمَاسٌ refusing to be ridden, نِكَاحٌ lying with a woman, ضِرَابٌ covering, وَدَاقٌ being in heat, and طِمَاحٌ being refractory (R), like جِمَاحٌ [below], says AMYd (Jh); while حِرَانٌ stopping short in a gallop is like شِمَاسٌ [above] and شِرَادٌ [below], all being combined in refusal of what is desired. And فِعَالٌ (1) occurs in sounds also, but less often than فُعَالٌ and فَعِيلٌ [below], as زِمارٌ crying of the she-ostrich and عِرارٌ crying of the he-ostrich: (2) is regular in non-inf. ns. denoting the time of the accident's drawing near, as قِطَافٌ season for gathering the crop of grapes, ضِرَامٌ and جَدَادٌ season for cutting off the fruit of palm-trees, حَصَادٌ season for reaping, and رَفَاعٌ season for carrying the corn when reaped; while فِعَالٌ shares with it, [as

though فَعَالٌ and فِعَالٌ were universally used in all that contains the sense of *time of the act*, thus resembling أَوَانٌ and إِوَانٌ *time or season* in alternating one with the other: (a) the *inf. n.* of all such is فَعْلٌ, like جَدٌ and صَرْمٌ cutting off the fruit of palm-trees and قَطْفٌ gathering the crop of grapes (Jh)]: (3) is prevalent in *brands* also, as عِلَاطٌ and عِرَاضٌ a brand on the neck, جِنَابٌ on the side, and كِشَاحٌ on the flank. The *inf. n.* prevalent in *ailments*, of any *conjig.* other than فَعِلَ [below], is سُعَالٌ, as سَعَالٌ coughing [below], دُوَارٌ [328], عَطَلٌ sneezing, and صُدَاعٌ headache; while فَعَالٌ shares with it in the word سُوَافٌ murrain, because Damm before the و is deemed heavy. And the *inf. n.* prevalent in *sounds* also is فُعَالٌ, as صَرَاحٌ screaming [below], بُغَامٌ and عَوَاءٌ; while فَعَالٌ shares with it in غُوااثٌ call for help; and فَعِيلٌ often occurs, as ضَحِيجٌ shouting, نَئِيمٌ groaning, and نَعِيبٌ [below]. And, in *non-inf. ns.*, فَعَالٌ occurs i. q. the *pass. part.*, as دُقَافٌ chips, حُطَامٌ fragments, فَتَاتٌ broken bits, and رُفَاتٌ crumbs; and فُعَالَةٌ denotes a small quantity severed from a large, as قَلَامَةٌ parings, قَرَائِصَةٌ cuttings, clippings, نُقَادَةٌ choice part, and بُغَايَةٌ a stray beast sought for. The regular, universal *inf. n.* of shifting about and violent motion is عَسَلَانٌ, as ذَقَرَانٌ leaping [below], فَعَلانٌ bounding, فَعَلانٌ

quivering, and رَكَانْ *trotting*; and فُعَالْ sometimes occurs in this sense, as نِزَاعْ *leaping* and قَمَاصْ *prancing*. But شَنَآنْ *hating* is anomalous, because it is not a *commotion*. The most prevalent *inf. n.* in *colors* is فُعَلَةْ, as شَهْبَةْ *grayness [below]* and كُدْرَةْ *dinginess [above]*, even if they be from فَعْلْ; and some of them are on the measure of فَعَلْ, as صَدَا *dark sorrel* and عَيْسَ *pale yellow*; while صَهْبَةْ *[above]* and كُدْرَةْ *dinginess* also occur; and, says S, they say بَيَاضْ *whiteness* and سَوَادْ *blackness* by assimilation to صَبَاحْ *morning* and مَسَاءْ *evening*, because these are *colors* like those. But, as for the occurrence of *defects* [below] on the measure of فُعَلَةْ, like أَدَرَةْ *scrotal hernia* and نُفَخَةْ *inflation of the belly*, it is rare. فُعَلَةْ and فَعْلَةْ often denote the *position of the act* in the limbs, as قُطْعَةْ and قَطْعَةْ *position of amputation*, and similarly جَدْمَةْ and جَدْمَةْ, and صَلْعَةْ and صَلْعَةْ *bald patch*, and فَعْنَعَةْ and نَزَعَةْ *bald place on the side of the forehead*. And فُعَلَةْ denotes the *superfluity* also, as قُلْفَةْ and غُرْلَةْ *foreskin, prepuce*. The *inf. n.* prevalent in *ailments* of the *conjug.* of فَعِلْ [above] is فَعَلْ, as دَرْمَ *being swollen*, مَرَغَشْ *falling sick*, and وَجَعْ *feeling pain* (R). The [most (R) prevalent (SH), most frequent (R), regular (IM), universal (IA)] *inf. n.* of the *trans.* (SH, IM) *tril.* (IM) *v.*

(IA,Sn), of whichever *conjug.* it be (R), فَعَلْ [482] (SH, Aud, A), whether sound, unsound in the ف or ع or ل, reduplicated, or pronounced with Hamza (Sn), in senses other than those mentioned (R), is ضَرَبَ فَعَلْ (SH,IM), as ضَرَبْ struck, *inf. n.* ضَرْبٌ (SH, IA, Aud, A), like دَرَّ repelled, *inf. n.* دَرْ (IM), and أَكَلَ ate, *inf. n.* أَكْلٌ (Aud, A); and as جَهَلَ was ignorant of, *inf. n.* جَهْلٌ (SH), حَمِدَ praised, *inf. n.* حَمْدٌ (R), حَمِدَ أَمِنَ was safe from, *inf. n.* أَمْنٌ (Aud, A), شَرَبَ drank, *inf. n.* شَرْبٌ, and لَقَمَ gobbled, *inf. n.* لَقْمٌ (A). That is unequivocally declared by S in several places; but some assert that it is not regular, which is not right (IA). What is meant by "regular" here is that, when a *v.* occurs, and you do not know how they pronounce its *inf. n.*, you form it by analogy to this, unless some thing else has been heard. So say S and Akh (A). But Fr [below] holds that فَعَلْ may be formed by analogy, notwithstanding that something else has been heard: while Syt transmits in the Ham' from one authority that you do not attain to knowledge of the *inf. ns.* of *tril. vs.* except by hearsay; so that you do not form فَعَلْ by analogy, even if nothing have been heard (Sn). IM prescribes in the Tashīl, as the condition of فَعَلْ's being regular in the *inf. n.* of فَعَلْ, that it should import *action with the mouth*, as in the two last *exs.*: whereas S and Akh do

not prescribe that ; but speak without restriction, as [IM does] here (A). The [normal (IM), regular (IA, Aud, A)] inf. n. of the *intrans.* فَعْلٌ, [whether sound, unsound, or reduplicated (A),] is فُعْلٌ, as فَرِحَ inf. n. فَرِحٌ [327] (SH, IM), and شَلْدٌ [327] جَوَى قَرَبٌ was dusty, inf. n. قَرَبٌ (R), like [327], شَلْدٌ (IM), inf. n. of يَذْهَبَ شَلَّتْ His hand, or arm, withered (IA, A), orig. شَلِّلتْ (A), and أَشْرَقٌ [327] (Aud), unless it indicate a color (SH, A), or defect [above] (SH), in which case its [prevalent (R, A)] inf. n. is فُعْلَةٌ, as سَيْرٌ was tawny, inf. n. سُمْرَةٌ (SH, A), أَدَمٌ was brown, inf. n. أَدْمَةٌ (SH), شَهْبٌ was gray, inf. n. شُهْبَةٌ [above], and كَهْبٌ was purple or violet, inf. n. كُهْبَةٌ, which is a color between blue and red ; and, according to IHsh in the Aud (A), unless it indicate a *craft*, [of which he gives no ex. (A),] or an *office*, in which case its regular inf. n. is [said by him to be (A)] فِعَالَةٌ, as وَلِيَ عَلَيْهِمْ was governor over them, inf. n. وَلَائَةٌ [above] (Aud, A) : but what he says requires consideration, because that [regular inf. n. فِعَالَةٌ, in the case of what indicates a *craft* or an *office* (Sn),] is known only in [the *trans.* or *intrans.* (Sn)] فَعَلَ [below] (A), as كَتَبَ, inf. n. كِتَابَةٌ [above], خَاطَ sewed, inf. n. خِيَاطَةٌ, and نَقَبَ عَلَيْهِمْ was overseer over them, inf. n. نِقَابَةٌ office of

overseer (Sn); and, as for *ولَى عَلَيْهِمْ*, *inf. n.* ^{ولاية}, it is extraordinary (A). The [prevalent (SH), regular (IA, Aud), universal (IM)] *inf. n.* of the *intrans.* *فَعُولٌ* is *فَعَلٌ* [SH, IM], as *رَكِعَ* *bowed*, *inf. n.* ^{رُكُوعٌ}, and *دَخَلَ* *entered* [336], *inf. n.* ^{دُخُولٌ} (R), whether it be sound or unsound (A), as *قَدَّ* *sat*, [*inf. n.* ^{تُعُودُ} (IA, Aud, A),] and *غَدَا* *went in the early morning*, [*inf. n.* ^{غُدُوٌّ} (IA, A),] so long as it does not require [*its inf. n.* to be (IA)] *فَعَالٌ* or *فِعَالٌ* or *فَعَلَانٌ* or *فِعَلَانٌ* (*IM*) or *فَعِيلٌ* or *فِعَالَةٌ* (*Aud, A*). Fr [above] says “When a *فَعَلٌ*, whose *inf. n.* has not been heard, comes to you, then make it *فَعُولٌ* for AlHijāz”, [whether it be *trans.* or *intrans.* (R),] “and *فَعُولٌ* for Najd” (SH), whether it be *intrans.* or *trans.*: but the well-known opinion is that the *inf. n.* of the *trans.* [tril.] is *فَعُولٌ*, unrestrictedly, [i. e., whether the v. be *فَعَلٌ* or *فَعِيلٌ*]; and that the *inf. n.* of the *intrans.* is *فَعُولٌ* from *فَعَلٌ* [above], *فَعُولٌ* from *فَعَلٌ*, and *فَعَالَةٌ* from *فَعَلٌ* [below], because they are the most prevalent in hearsay, and the unheard is assigned to the prevalent (R). *فِعَالٌ* belongs [regularly (Aud, A)] to what indicates *refusal*, like *أَبَى* *refused* (IM), *inf. n.* ^{أَبَاء} *دَفَرَ*, *shied away*, *inf. n.* ^{نِفَارٌ} (IA, Aud, A), *شَرَدَ* *took fright*, and *ran off*, *inf. n.* ^{شِرَادٌ} [above] (IA, A), *جَمَحَ* *was restive, refractory*, *inf. n.* ^{جِمَاحٌ} [above], and *أَبَقَ* *ran away*, *inf. n.*

إِبَاقٌ (Aud,A). فَعَلَانُ belongs [regularly (Aud)] to what requires violent motion (IM), as جَالَ went round about, inf. n. جَوْلَانٌ (IA, Aud, A), طَافَ circumambulated, inf. n. غَلَيَانٌ The pot boiled, inf. n. طَوَفَانٌ (IA,A), and نَرَأَ leaped, inf. n. نَرَوانٌ [above] (IA). فَعَالٌ belongs [regularly (Aud,A)] to [what indicates (IA, Aud, A)] (1) ailment (IM), as مَشَى بَطْنَهُ His belly moved, inf. n. مشَائِهُ [328] (IA,Aud,A), سَعَلَ coughed, inf. n. سَعَالٌ [above], and رَكَمٌ was troubled with a cold in the head, inf. n. رَكَامٌ [328] (IA,A); (2) sound (IM), as صَرَخَ screamed, inf. n. صَرَاخٌ [above] (Aud, A), نَبَحَ barked, inf. n. نَبَاحٌ [below] (A), and عَوَّى howled, inf. n. عَوَاءٌ (Aud, A). فَعِيلٌ [regularly (Aud)] comprises (1) journeying (IM), as حَلَ departed, inf. n. ذَمَلَ, رَحِيلٌ (IA, Aud, A); (2) sound, as صَهَلَ (IM), inf. n. صَهِيلٌ [below] (IA, Aud, A), نَهِيقٌ brayed, inf. n. نَهِيقٌ [below] (Aud, A), and ذَارٌ roared, inf. n. ذَئِيرٌ (Aud). In what indicates sound (Sn), sometimes فَعَالٌ and فَعِيلٌ are combined (R, A), as نَعَيْبٌ The raven croaked, inf. ns. نَعَيْبَ الْغَرَابُ [above] and صَرَاحٌ screamed, inf. ns. صَرِيحٌ and صَرَخَ [، نَعَابٌ (Sn),] نَعَقَ the herdsman called out, inf. ns. نَعَقَ الْرَّاعِي نَعِيقٌ and ازْتَ الْقِدْرُ the pot made a noise in boiling, inf. نُعَاقٌ and

نَهَافٌ ^{نَهَافٌ} and أَرِيزٌ ^{أَرِيزٌ} and [above] (A), like فَعِيلٌ ^{فَعِيلٌ} and نُبَاحٌ ^{نُبَاحٌ} [above] (R) : while sometimes فَعِيلٌ stands alone, as ضَهَلَ الْفَرَسُ *The horse neighed, inf. n.* ضَهَيلٌ ^{ضَهَيلٌ} [above], and صَخَدَ الصَّرَدُ *The sparrow-hawk cried, inf. n.* بَغَمٌ الظَّبْيَ ^{بَغَمٌ الظَّبْيَ}; and sometimes فَعَالٌ ^{فَعَالٌ} stands alone, as بَغَامٌ ^{بَغَامٌ} The gazelle uttered a plaintive cry, inf. n. and ضَبَاحٌ الشُّعْلَبُ ^{ضَبَاحٌ الشُّعْلَبُ} The fox barked, inf. n. ; as the first stands alone in *journeying*, and the second in *ailments* (A). [And فَعَالَةُ ^{فَعَالَةُ} is described above.] The inf. n. of فَعَلٌ ^{فَعَلٌ}, [which is always *intrans.* (R, IA),] is [regularly (Aud, A)] (1) فَعَالَةُ ^{فَعَالَةُ} (SH, IM), which is [most (R)] prevalent (SH), as زَيْدٌ جَرْلٌ *Zaid was endowed with good judgment* (IM), inf. n. جَرَالَةٌ ^{جَرَالَةٌ} (IA, A), like كَرْمٌ ^{كَرْمٌ} *was generous*, inf. n. كَرَامَةٌ ^{كَرَامَةٌ} [below] (SH), فَصْحٌ ^{فَصْحٌ} *was eloquent*, inf. n. فَصَاحَةٌ ^{فَصَاحَةٌ} (IA, Aud, A), فَسْخَمٌ ^{فَسْخَمٌ} *was bulky*, inf. n. فَسَخَامَةٌ ^{فَسَخَامَةٌ} (IA), صَرَحٌ ^{صَرَحٌ} *was genuine*, inf. n. صَرَاحَةٌ ^{صَرَاحَةٌ} (Aud), and ظَرْفٌ ^{ظَرْفٌ} *was smart, witty*, inf. n. فَعُولَةٌ ^{فَعُولَةٌ} (A); as سَهْلَ الْأَمْرٌ ^{سَهْلَ الْأَمْرٌ} *The matter was easy* (IM), inf. n. عَذْبٌ سُهْوَةٌ ^{عَذْبٌ سُهْوَةٌ} *was sweet*, inf. n. عُذْوبَةٌ ^{عُذْوبَةٌ} (IA, Aud, A), and مُلْوَحَةٌ ^{مُلْوَحَةٌ} *wassalt*, inf. n. مُلْوَحةٌ ^{مُلْوَحةٌ} (Aud, A). فَعَالَةُ ^{فَعَالَةُ} is more prevalent than any other [measure] in the inf. n. of فَعَلٌ : but some say that the most prevalent [measures] are three, (1) فَعَالٌ ^{فَعَالٌ}, like جَمَالٌ ^{جَمَالٌ} *being comely* ; (2) فَعَالَةُ ^{فَعَالَةُ}, like كَرَامَةٌ ^{كَرَامَةٌ} [above] ; (3) حُسْنٌ ^{حُسْنٌ} [below].

What is before mentioned is the established rule in the *inf. n.* of the *tril. v.* (IA). And whatever occurs contrary to the preceding [is not regular, but (IA)] belongs to the *cat.* of transmission [from the Arabs (Sn)], like سُخْطٌ displeasure, anger, رُضٰي pleasure, satisfaction (IM), رَغْبَةٌ desire (Aud), حُزْنٌ grief (A), and بُخْلٌ niggardliness (Aud, A), in the *intrans.* فعل (Aud), where the regular *inf. n.* is فَعْلٌ (A); and شُكُورٌ جَحْوِدٌ denial, (Aud, A) and شُكْرَانٌ thanking (IA, Aud), and كُوبٌ riding (A), in the *trans.* فَعَلَ [and فَعَلَ] (Aud), where the regular *inf. n.* is فَعْلٌ (A); and مَوْتٌ مُوتٌ dying, فَوْزٌ فُوزٌ succeeding, prospering (Aud, A), مَشٰى مَشٰى walking (A), حُكْمٌ حُكْمٌ deciding, شَيْخُوخَةٌ being elderly [above], نَمِيَّةٌ نَمِيَّةٌ creating discord, and ذَهَابٌ ذَهَابٌ going away, in the *intrans.* فَعَلَ (Aud), where the regular *inf. n.* is فُعْلٌ (A); and حُسْنٌ حُسْنٌ beauty [below], قُبْحٌ قُبْحٌ ugliness (Aud, A), عِظَمٌ عِظَمٌ [below] (A) and عَظَمَةٌ عَظَمَةٌ greatness (IA), and كَبَرٌ كَبَرٌ being big, old (A), in فَعَلَ (Aud), where the regular *inf. n.* is فَعَالَةٌ or فَعَولَةٌ (A). But Zj and IU mention that فَعْلٌ, like حُسْنٌ, is a regular *inf. n.* of فَعَلَ, [like حُسْنٌ (A),] which is contrary to what S says (Aud, A); and [IH points out that (Jrb)] the *inj. n.* of فَعَلَ is often [on the measure of فَعَلٌ or فَعَلٌ (Jrb),] like عِظَمٌ [above] and كَرَمٌ being generous (SH). They say that (R) there

is no *inf. n.* on the measure of فُعْلُ, except هُدَى [above] and سُرَى journeying by night (IY,R): and, because of their rarity among *inf. ns.*, the Banū Asad make them *fem.*, imagining them to be *pl.* of هُدْيَةٌ and سُرِيَّةٌ, though these have not been heard, because فُعْلُ as *pl.* of فُعْلَةٌ is frequent [238]. As for تُقَىٰ fear of God, Zj says that it is فُعْلُ, the ئ being a substitute for the ، ، as in تَقْوَىٰ [689]; while Mb says that its measure is تُعْلُ, the ف being elided, as in the *v.*, where تَقَىٰ, *aor.* يَتَقَىٰ, is said for اتَقَىٰ, *aor.* يَتَقَىٰ [759]. Nor does فَعْلُ occur in the *inf. n.* of فَعَلَ except in the defective, as شِرَى selling, buying, قِرَى entertaining, and قِلَى hating; and it also is rare. No *inf. n.* on the measure of فَعْلَ occurs in the *conjug.* of فَعَلَ, except when its *aor.* is يَفْعُلُ, as جَلَبٌ [above], except two words, (1) جَلَبٌ from طَلَبٌ The wound healed, which is not peculiar to يَفْعُلُ, its *aor.* being يَجْلِبُ and (2) غَلَبٌ from غَلَبَ overcome, *aor.* يَغْلِبُ, as XXX. 2. [502]. Fr says that the o. f. may have been مِنْ بَعْدِ غَلَبَتِهِمْ with the ئ, which was then elided, as in the saying [of Abū Umayya Al-Fadl Ibn Al-Abbās Ibn Abī Lahab (MN)]

إِنَّ الْخَلِيلَيَا جَدُوا أَلْبَيْنَ فَأَنْجَرَدُوا * وَأَخْلَفُوكُمْ عِدَّ الْأَمْرِ الَّذِي وَعَدْتُمْ

[Verily the familiar friends have renewed the separation, and made off, and have broken to thee the promise of the matter which they promised (MN)], i. e., عِدَةُ الْأَمْرِ [338].

As for فَعَلَنْ, it is extraordinary, as لَوْيِ delayed payment, inf. n. كَيْانْ [above], which is said by some to be orig. with Kasr, but pronounced with Fath because deemed heavy; and is mentioned by AZ with Kasr of the J: while شَنَانْ also is allowable, with quiescence [as well as Fath of the ع], both being read in the Revelation (R), where شَنَانْ with quiescence of the ن is read in وَلَا يَجْرِي مَنْكُمْ شَنَانْ V. 3. And do not ye let hatred of a people induce you by Ibn 'Āmir, Ismā'il on the authority of Nāfi', and Ibn 'Ayyāsh on the authority of 'Āsim (B). فَعُولْ occurs as an inf. n. in only five words, وَضُوءٌ inf. n. of قَطَهْرَتْ I performed ablution [342A], طَهُورٌ inf. n. of تَوَضَّأْتْ I purified myself, وَلَعْنٌ inf. n. of وَلَعْنَتْ I was eagerly desirous, وَقُودٌ inf. of وَقَدَتْ آلنَارُ The fire blazed, and قَبُولْ [above] inf. n. of قَبِيلَ accepted, as S transmits. فِعْلُ occurs i. q. مَفْعُولٌ, like ذِبْحٌ animal slaughtered, and سِفْرٌ and ذِبْرٌ writing book. And فَعْلُ also, like خَبْطٌ leaves knocked off a tree with a stick and نَقْشٌ débris. And فُعْلَةُ often occurs i. q. مَفْعُولٌ, as سُبَّةٌ ضُحْكَةٌ ridiculed, and لُعْنَةٌ [265]; and فَاعِلٌ i. q. فَعْلَةٌ [265]: while both are intensive.

مَفْعَلَةٌ occurs denoting the *cause of the act*, as in the Prophet's saying أَلْوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ children are a cause of cowardice, hoarding, and niggardliness. And فَعُولٌ occurs denoting what the thing is done with, like وَجْوَرٌ medicine poured into the mouth, نَقْوَعٌ an infusion, and قَيْوَةٌ emetic. But some of the measures mentioned are not *inf. ns.* (R).

§. 332. The *inf. n.* of the *non-tril.* [*v.* (Aud, A), i. e., of the augmented *tril.* and the unaugmented and augmented *quad.* (Jm),] is regular (IH, IM). Thus you say, [e. g. (R),] that the *inf. n.* of every *v.* whose *pret.* is on the measure of أَفْعَلٌ is on the measure of إِفْعَالٌ (R, Jm), that the *inf. n.* of every *v.* whose *pret.* is on the measure of فَعَلٌ is on the measure of تَفْعِيلٌ (R), that the *inf. n.* of every *v.* whose *pret.* is on the measure of إِسْتَفْعَلٌ is on the measure of إِسْتِفْعَالٌ (Jm), and that the *inf. n.* of every *v.* whose *pret.* is on the measure of فَعْلَلَةٌ is on the measure of فَعْلَلَةٌ (R), and so on (Jm). And one rule may also be hazarded for the whole of the *quad.* and augmented [*tril.*], vid. that you should look at the *pret.*, and add an ! before its final: and then, if there be two mobiles [anywhere] before the final in the *pret.*, you should pronounce only the first of them with Kasr, as (a) فَعَلَلِي inf. n.; فَعِلَالٌ inf. n. (b) فَعَلَلَ فَعِلَالٌ (c) فَعَلَلَى [482].

inf. n. فَعَلَةً (d) ; فَاعِلْ [below], inf. n. فَيَعْلَ [below]; and (e) فَعَلَ, inf. n. فَعَالْ [below]: but, if there be three mobiles, you should pronounce the two first with Kasr, as (a) اَفْعَلَ, inf. n. اَفْعَالْ ; (b) اَفْعَلْ (d) ; اَفْتَعَلْ (c) ; اِسْتَفْعَلْ (b), inf. n. اِسْتَفْعَالْ (c) ; اِفْتَعَالْ (d) ; اِفْتَعَالْ (e) ; اِفْعَالْ , orig. اِفْعَالَ , inf. n. اِفْعَالَ (e) ; اِفْعَالَ (f) , inf. n. تَفَعَّلْ [below]. What I have mentioned is not founded upon the assumption that the inf. n. is derived from the v. [331] ; but is intended to explain how the inf. n. occurs regular, if one happens to have a previous knowledge of the v. The most notorious inf. ns. however, of تَفَعَّلَ, vid. فَاعِلَ, فَعَلَ, فَعَلَةً, تَفَعِيلْ, غَعْلَةً, تَفَعِيلْ, and فَاعِلَ, فَعَلَ, فَعَالْ, مُفَاعِلَةً , and تَفَعُّلْ , are contrary to the rule mentioned. But, as for فَعَالْ , inf. n. of فَاعِلَ , like قِتَالْ , it is contracted from the regular, being orig. فَيَعْلَ (R on the IH). فَعَالْ inf. n. of فَعَالْ [above], and فَعَالْ inf. ns. of فَاعِلَ , and فَعَالْ , inf. n. of تَفَعَّلْ , though regular, have become confined to hearsay ; and such instances of them as occur are not to be copied (R on the SH). And the only inf. n. of تَفَعَّلَ and تَفَاعِلَ, and of what is co-ordinated with تَفَعَّلَ such as تَفَوَّلَ , تَفَيَّعَلَ , and the like, is contrary to the rule, as تَفَاعِلْ and تَفَعَّلْ [below]. The predicaments of [all] these inf. ns. will [now] be explained [in detail] (R on the IH). The vs. that exceed three letters are of two kinds, (I)

composed solely of *rad.* letters, which kind is only *quad.*; (2) containing an augment, which kind is of three sorts, (a) commensurable with the *quad.* by way of co-ordination with it, (b) commensurable with it without co-ordination, and (c) incommensurable with it. The predicament of the sort co-ordinated with the *quad.* is the same as that of the *quad.* in the *pret.*, *aor.*, and *inf. n.*, as شَمِلَ [483], *aor.* يُشَمِّلُ, *inf.n.* حَوْقَلٌ [482], *aor.* يُحَوِّقُلُ; شَمِلَةٌ inf.n. بَيْطَرَةٌ [274, 482], *aor.* يُبَيِّطِرُ, *inf.n.* حَوْقَلَةٌ [below]; like دَخْرَجٌ [495], *aor.* يُدَخِّرُجُ [404], *inf.n.* دَخْرَجَةٌ [336]. The sort commensurable [with the *quad.*] without co-ordination has three formations, فَاعَلْ, فَعَلْ, and فَعَلَ: but, though these formations are on the measure of دَخْرَجَ in its vowels and quiescence, that is a thing virtually accidental, not being intended; and therefore their *inf. ns.* are not like دَخْرَجَةٌ (IY). The *inf. n.* of أَفْعَلْ is أَفْعَالْ (S, M, WIH, L, IA, Aud, A), regularly, when أَفْعَلْ is sound in the ع [338] (IA, Aud, A) as إِكْرَامٌ honored, *inf. n.* إِكْرَامٌ [below] (IY, L, IA, Aud, A), whence إِعْطَى gave, *inf. n.* إِعْطَاءٌ [342. A] (S, IY, L, IA). For the *quad.* has two *inf. ns.*, فَعَلَةٌ and فَعَلَلٌ [below]: and, the first being more prevalent and inseparable, whereas فَعَلَلٌ sometimes does not occur, the *inf. n.* of the co-ordinated accords with the more prevalent, as بَيْطَرَةٌ [above] and جَهْرَةٌ [482]; while the *inf. n.*

of what is commensurable without being co-ordinated accords with فِعْلَلٌ, as إِكْرَامٌ [above], in order that it may enjoy a share in [the predicament of] the *quad.* on account of the resemblance and commensurability (IY). The *inf. n.* of فَعَلَ is (1) تَفْعِيلٌ (S, M, WIH, L, IA, Aud, A), regularly (L, Aud, A), when فَعَلٌ is sound (L, IA, Aud, A) in the ل [338] (L, Aud, A), as كَسْرَةٌ [252, 486], *inf. n.* تَكْسِيرٌ, and عَدْبَتْهُ I punished him, *inf. n.* تَعْذِيبٌ (S, IY), whence IV. 162.[39] (IY, IA), as though they made the ل at its beginning a substitute for the *aug.* ع in فَعَلٌ, and the ي [before the final (IY)] an equivalent for the ا in إِنْعَالٌ, thus altering its beginning as well as its ending (S, IY), as they do in إِنْعَالٌ (IY) : (2) تَفْعِلَةٌ (M, WIH, A), as بَصَرٌ, *inf. n.* تَبْصِرَةٌ [338] (WIH), (a) seldom in the case of such as جَرَبٌ [489], *inf. n.* تَجْرِيَةٌ : (b) prevalently in the case of the *v.* whose ل is a Hamza, as جَزًا dirided into parts, *inf. n.* تَجْرِيَةٌ ; though here the *inf. n.* occurs according to the *o. f.* also (A), as تَجْرِيَ (Sn) : (c) necessarily in the case of the unsound (A) in the ل [338] (Sn) : (3) تَفْعَالٌ (WIH, L), when multiplication is intended [334, 489] (L), as كَرَرٌ repeated, *inf. n.* تَكْرَارٌ [334] (WIH), like سَيَرٌ journeyed much, or often, *inf. n.* تَسْيَارٌ [below], طَوَافٌ travelled round about much, or often, *inf. n.* تَطْوِافٌ, and جَوَّلٌ جَوَافٌ went

فَعَالٌ (4) : (L) تَجْوَالٌ round about much, or often, inf. n. (S, M, WIH, L, IA), said by some (S, M) of the Arabs (M), as كَلَمْتَهُ I spoke to him, inf. n. كَلَامٌ [below] (S, M, L), and حَمَلْتَهُ I burdened him, inf. n. حَمَالٌ (S), whence لـXXVIII. 28. And they have utterly denied Our signs. (S, M, WIH, IA), as though they followed the same method as in إِفْعَالٌ inf. n. of أَفْعَلَ, pronouncing the initial with Kasr, and adding an ئ before the final (S, IY) letter (S) : (5) فَعَالٌ with a single ع, as كَذَابًا read in the text with a single ذ [below] (IA). In the non-defective, تَفْعِيلٌ is universal, regular ; while تَفْعِلَةٌ is frequent, but confined to hearsay. And so, when the ج is a Hamza, as تَخْطِي charging with error and تَخْطِيّةٌ, according to AZ and the rest of the GG. But S appears to say that تَفْعِلَةٌ is necessary when the ج is a Hamza, as in the defective [338] ; so that تَخْطِي is not said (R on the SH). فَعَالٌ in the conjug. of فَعَلَ is common in the language of the elegant speakers among the Arabs : for they use nothing else ; and one of them, hearing me expound a text, said لَقْدْ فَسْرَتْهَا Assuredly thou hast expounded it with an exposition whose like has not been heard of (K). But يَ فَعَالٌ does not occur in the non-inf. n., except with a قِيراطٌ [278], substituted for the first of its double letter, as

دِيَوَانٌ دِيَنَارٌ , and دِيَوَانٌ [685] ; whereas in the *inf. n.* the ى is not substituted, in order that the *inf. n.* may be like the *v.* (R on the SH). [According however, to BD, IHsh, and A,] فَعَالٌ as *inf. n.* of فَعَلَ, like (L) كَذَابٌ *inf. n.* of كَذَبٌ [with a double ڏ in both (Sn)] is anomalous (L, Aud, A) ; and, [according to BD,] so is تَفَعَالٌ in multiplication, like قَسْيَارٌ [334] (L). But, as for كَذَابٌ with a single ڏ [above], as *inf. n.* of كَذَبٌ , I have not heard of it. And كَذَاباً in the reading of LXXVIII. 28. is best explained as the *inf. n.* of كَذَبٌ put in place of the *inf. n.* of كَذَبٌ , as تَبَتِيلًا [is put in place of تَبَتَّلًا (K, B)] in LXXIII. 8. [40, 331] (R on the SH). It is [said by Z to be] (1) the *inf. n.* of كَذَبٌ , on the evidence of the saying

فَصَدَقْتَهَا وَكَذَبْتَهَا * وَالْمَرءُ يَنْفَعُهُ كِذَابَةٌ

[Then I spoke truth to her, and lied to her : and man is profited by his lying, and similarly

وَإِنَّ مَدِيْحَ النَّاسِ حَقٌّ وَبَاطِلٌ * وَمَدْحُوكٌ حَقٌّ لَيْسَ فِيهِ كِذَابٌ

And verily the praise of men is true and false ; while thy praise is true, there is no lie in it (N)] ; being then [governed] like [the *inf. n.* in] LXXI. 16. [40] : for it either means فَكَذَبُوا كِذَابًا and have falsely lied, [like فَنَبَتُمْ نَبَاتًا and ye have grown vigorously, one of the two constructions of LXXI. 16. given in the K] ; or

is governed in the *acc.* by كَذَبُوا, because it implies the sense of كَذَبُوا, since every denier of the truth is *lying*: (2) i. q. مُكَاذِبَةً, the sense being فَكَادُوا مَكَاذِبَةً and have bandied charges of lying, or مُكَاذِبِينَ bandying charges of lying, because, when they were lying according to the Muslims, and the Muslims were lying according to them, there was a bandying of charges of lying between them (K). The *inf. n.* of فَاعْلَةٌ (1) مُفَاعِلَةٌ (S, M, WIH, IM, L), regularly (S, Aud), as قَاتَلْتُهُ [490], *inf. n.* مُقَاتَلَةٌ (IY, WIH, IA, Aud), like ضَارَبَ [490], *inf. n.* مُضَارَبَةٌ (L, IA, Aud): (2) كِلَّا مُ [above] (S, M) and تِحْمَالٌ [below] (S), [or] the people of AlYaman (WIH), say ضِيرَابٌ [278, 685], adding an † before the final, and pronouncing the initial with Kasr, as in إِكْرَامٌ, and then converting the [first] † into (IY): (3) فِعَالٌ [328] (S, M, WIH, IM, L), often (S, L), as though this ي were elided (S, IY) for lightness (IY), as قِتَالٌ [342A] (S, IY, WIH, L, IA, Aud), whence I disputed with him, *inf. n.* مِرَآةٌ (S, IY): (4) فِعَالٌ [for] they say مَارِيَتَهُ, *inf. n.* مِرَآةٌ, and قَاتَلْتُهُ, *inf. n.* مَارِيَتَهُ (M). And sometimes the simple substantive from it occurs on the measure of فِعْلَةٌ, as مِرِيَةٌ *disputation*, i. e., مِرَآةٌ, from مَارِيَةٌ He disputed with him (L). According to S (Dm), the *inf. n.* inseparable from فَاعْلَةٌ is مُفَاعِلَةٌ (S, IY, Dm),

like **استَفْعَالٌ** from **اسْتَفَعَلْتُ** (S) ; for they sometimes dis-card **جَالَسْتَهُ مُفَاعِلَةً** (IY, Dm) and **فِي عَالٍ** (IY), but not **مُفَاعِلَةً**, as **جَالَسْتَهُ فِي عَالٍ**. *I sat with him, inf. n.* **جِلَّاسْ مُجَالِسَةً**, not **جِلَّاسْ** (IY, Dm), nor **جِيلَاسْ** (IY). **فِي عَالٍ** is disallowed, [and **مُفَاعِلَةً** requisite (A),] in [the *inf. n.* of (Sn)] the **فَاعِلَّ** whose **فِي** is a **ي**, as **يَامَنْ** *took the left side* (R, Aud A), and **يَامَنْ** *took the right side* (Aud, A), *inf. n.* **مُيَامَنَةً** and **مُيَامَنَةً** (A), where **[يَامَنْ]** [or **بِيَانْ**] is not said (R), because of the heaviness (R, Sn) of a **ي** pronounced with Kasr at the beginning of a word (Sn) ; while **يَاوَمَةً** *contracted with him by the day*, *inf. n.* **مُيَاوَمَةً**, **[not مُيَاوَمَةً]** (A), is anomalous (Aud, A). **مُيَاوَمَةً** is not anomalous ; and some MSS have “ and **مُيَاوَمَةً** ”, according to which [version] the [reproach of] anomalous-ness is poured upon **يَوْمٍ** only. IM does not except the **فَاعِلَّ** whose **فِي** is a **ي**, because it is extraordinary : nay, the very *v.*, whose **فِي** is a **ي**, is rare (Sn). But **مَرَأَ** [with a double **ر**, (R)] is anomalous (SH), the regular form being **مَرِأَ** with a single **ر** ; and the reason why in *inf. ns.* they add something more than in *vs.* is that *ns.* are lighter than *vs.*, and more tolerant of burdens (R). **قِينَالٌ**, **فِي عَالٍ**, as **فِي عَالٍ**, is regular, according to those who say **فِي عَالٍ** as *inf. n.* of **فَعَلَ** (AAz) : but, [according to A,] **قِينَالٌ** is anomalous (A). The incommensurable sort has ten formations, two not

beginning with a Hamza, vid. تَفَاعَلَ and : eight invariably beginning with a conj. Hamza, three *quin.*, vid. اِسْتَفْعَلَ, اِنْفَعَلَ, and five *sex.*, vid. اِسْتَفْعَلَ (IY). The *inf. n.* of every *v.* beginning with an *aug.* ت is formed by pronouncing its penultimate with Damm, if it be sound in the final, as تَعْلَمَ learned, *inf. n.* تَعْلُم [below], *inf. n.* تَغَافَلَ [below], and تَدْحَرَجَ [below]; and with Kasr, if it be unsound, as تَوَلَّ turned away, *inf. n.* تَوَلَّ followed consecutively, *inf. n.* تَوَالَّ, and تَسْلُقَ, *inf. n.* تَسْلِقَ [below], *orig.* تَوَلَّ, and تَسْلُقَ, by analogy to their sound counterparts, the Damma being charged into Kasra in order that a formation not found in the language, vid. that the final of the [*decl.*] *n.* should be a , preceded by a Damma, may not be produced. And *vs.* beginning with an *aug.* ت have no *inf. ns.* formed differently from what has been mentioned, except such as are extraordinary, vid. تَفَعَّل (1) تَمَلَّقَ inf. *n.* of تَحْمَلَ as تَحْمَلَ [below] *inf. n.* of تَفَعَّل, and تَمَلَّقَ inf. *n.* of تَمَلَّقَ, whence ثَلَاثَةُ أَحْبَابٍ آخِرٍ [below]; (2) تَرَامَوا inf. *n.* of تَفَاعَلَ, as تَرَامَوا inf. *n.* of تَفَاعَلَ رَمِيًّا *They shot, or threw, one at another* [below], i. e. تَرَامَ [335] (L). The *inf. n.* of تَفَعَّل is (1) تَفَعَّل (S,M, WIH, IA, A), regu-

larly (S, IA, A), as تَكَلَّمْ (S, IY), I spoke, inf. n. تَكَلِّمْ (S, IY), whence تَعْلَمْ , inf. n. تَعْلُمْ [above], and تَجَمِّلْ , inf. n. تَجَمِّلْ [below] (IA, A), the ع being pronounced with Damm (S, IY, IA) because there is no n. [in the language (S)] on the measure of تَفْعَلْ (S, IY) with Fath of the ع , while تَفْعَلْ with Damm of the ع is found among ns., as تَنْوَطْ a certain bird [379] (IY) : (2) تَفَاعَلْ (M, WIH), according to those who say كِلَامْ [above] (M), as تَمَلَّقْ , inf. n. تَمِلَّقْ [below] (WIH). They [that say كِلَابْ (S, IY)] say تَحْمِلَتْ I burdened myself with it, inf. n. تَحِمَّالْ [above] (S, M) ; and the poet says

ثَلَاثَةُ أَحْبَابٍ فَخَبْ عَلَاقَةُ * وَحْبٌ تِمَلَّقْ وَحْبٌ هُوَ الْقَتْلُ
 [above] (M), cited by Th from an [unnamed (Jsh)] Arab of the desert (IY), There are three loves; for there is a love that is attachment, [like the tie between father and child (Jsh),] and a love that is affection,] like the love of friends (Jsh),] and a love that is murder (AAZ), Jsh)], like the love of the lover and the beloved (Jsh). But تَفَاعَلْ is [said by some to be] anomalous (L, IA, Aud, A).

The inf. n. of تَفَاعَلْ (S, M), as the inf. n. of تَفَعَلْ is تَفَعَلْ, because the measure and the number of letters are one, and تَفَاعَلْ فَاعَلْ from تَفَاعَلْ corresponds to تَفَعَلْ فَعَلْ from فَعَلْ : while they pronounce the ع with Damm (S,

IY), in order that the *inf. n.* may not resemble the *pl.* (S), because, if they pronounced it with Kasr, the *inf. n.* would resemble the *pl.*, as تَنَاصِبٌ [253,376] (IY); and they do not pronounce it with Fath, because there is no تَفَاعْلٌ [in the language (S)] among *ns.* (S, IY). But فَعِيلٍ [*inf. n.* of تَفَاعْلٌ, like (L) رَمِيَاً [above], is anomalous (L, Aud, A)]. The *inf. n.* of every *v.* beginning with a *conj.* Hamza is formed by [pronouncing its third with Kasr, and (L, IA, Aud, A)] adding an! before its final (IY, L, IA, Aud, A)], except in the إِسْتَفْعَلَ whose ع is unsound [338] (L). Thus, (1) in the *quin.* (IY), the *inf. n.* (a) of اِنْفَعَلَ is اِنْطَلَقَ (S, M, WIH), as departed, *inf. n.* اِنْطِلَافٌ [336] (S, IY, WIH); (b) of اِفْتَعَلَ is اِفْتَعَالٌ (S, M, WIH), as reckoned, *inf. n.* اِحْتَسَابٌ (S, IY); and (c) of اِحْمَرَارٌ [482], *inf. n.* اِغْعَلَ is اِغْعَلَ (S, M, WIH), as اِحْمَرَارٌ [482], *inf. n.* اِحْمَارٌ (WIH); (2) in the *sex.* (IY), the *inf. n.* (a) of اِسْتَخَرَ جَ [482] (S, M, WIH), as extracted, *inf. n.* اِسْتِخْرَاجٌ (S, IY, WIH); (b) of اِسْتَخَرَاجٌ (S, M, WIH), as اِحْمَرَارٌ [482], *inf. n.* اِحْمَارٌ (WIH); (c) of اِغْدِيدَانٌ [482], *inf. n.* اِغْدِيدَانٌ (M, WIH), as اِغْدِيدَانٌ [482], *inf. n.* اِغْدِيدَانٌ (IY, WIH); and (e) of اِغْنَلَكٌ [283] (S, M), as اِغْنَلَكٌ [283], *inf. n.* اِغْنَسَاسٌ [496], *inf. n.* اِغْنَسَاسٌ [283] (S, IY). And

no *v.* beginning with a *conj.* Hamza has its *inf. n.* formed differently from what has been mentioned, except [the augmented *quad.*] فَعْلَلْ [below] (L). But from the *v.* beginning with a *conj.* Hamza is excepted that which is *orig.* تَفَاعِلْ or قَفَاعِلْ, as اِطَّايمَرْ flew about, was dishevelled and اِطَّيَّرْ augured ill, *orig.* قَطَيَّرْ [757]: for the third [letter] of their *inf. n.* is not pronounced with Kasr, nor is an *l* added before their final (A); but the penultimate is pronounced with Damm, from regard to the *o. f.*, as اِطَّايمُرْ and اِطَّيَّرْ (Tsr). What is meant, however, by IM [and others] is said to be the *v. orig.* beginning with a *conj.* Hamza, whereas the Hamza in what A mentions is imported for an accidental cause; so that there is no exception (Dm). The *inf. n.* of فَعَلَلْ [and of what is co-ordinated with it (S, L, Aud, A), like فَيَعْلُلْ and فَيَعْلَلْ (Sn),] is (1) فَعَلَلَةً (S, M, WIH, IM, L), regularly (IM, L), as دَحْرَجَتَه [495], *inf. n.* دَحْرَجَةً [above] (S, IY, WIH, L, IA, Aud, A), and سَرَهَفَتَه سَرَهَفَةً I pampered him, *inf. n.* سَرَهَفَةً (IY, IA); and as دَلَكَلَتَه I made it quake, *inf. n.* دَلَكَلَةً (S, IY, L, Aud), and قَلَقَلَتَه قَلَقَلَةً I shook it, *inf. n.* قَلَقَلَةً (IY); and as حَوَقَلَه [above], *inf. n.* حَوَقَلَةً (S, L, Aud, A), and بَيْطَرَه بَيْطَرَةً [above], *inf. n.* بَيْطَرَةً (L, Aud): the *s* being affixed as a compensation for the *l* [added (IY)] before the final (S, IY) letter (S) in such as اِكْرَامٌ and اِعْطَاءٌ (IY): (2)

فَعْلَانْ (S, M, WIH, IM, L), regularly in the reduplicated (Aud), as قِلْقَالْ (S, M, L, Aud), وَسْوَاسْ [below] (Aud); but as matter of hearsay (L, Aud), not universally (L), in the non-reduplicated (Aud), as دِحْرَاجْ [below] (WIH, IA, A), like سِرْهَافْ (S, IY, L, IA, Aud) and حِيقَالْ [above] (L, IA, A). The poet [Al'Ajjāj, father of (AAz) Ru'ba (M),] says

سَرْهَافْتَهُ وَأَيْمَا سِرْهَافِ

(M,L) *That I pampered with what a pampering!, i. e., greatly, the, being red.* (AAz); and the poet [Ru'ba Ibn Al'Ajjāj Ihn Ru'ba at Tamīmī, complaining of hoariness (Jsh),] says

يَا قَوْمٌ قَدْ حَوْقَلْتُ أَوْ دَنَوتْ * وَبَعْدَ حِيقَالِ الْرِجَالِ الْمَوْتُ

[below] (L, IA) *O my people, I have grown old and impotent, or hav ecome near to it, i. e., to growing old and impotent; and after men's growing old and impotent is death* (Jsh). But دِحْرَاجْ [below] is reported in the Tsr, on the authority of Sm and others, not to have been heard (Sn). And حِيقَالْ is anomalous (IA, Aud). فَعْلَةُ here corresponds to مُفَاعَلَةُ in فَاعَلْتُ, and فَعْلَانْ [here] to فَاعَلْتُ in فَيَعْلَمْ, the authority of these two here being like the authority of these two there (S). The first is the prevalent form, because it is inseparable from the

whole of these *vs.*, whereas فَعْلَلْ sometimes does not occur : you say دَحْرَاجَةٌ [above] has not been heard (IY). But, according to some, both of them are regular ; and this seems to be the language of the Tashil (A). The initial of فَعْلَلْ is sometimes pronounced with Fath (S, M, L, Aud, A) in the reduplicated (M, Aud, A), like the initial of تَفْعِيلْ (S, L), as ذَرَّالْ and قَلْقَالْ (S, M, L, A) : but not in anything else, so that they do not say سَرْعَافْ ; as though their not pronouneing the initial with Kasr were because of the heaviness of the reduplication (IY). There is no فَعْلَلْ with Fath [among the formations (K on XCIX. 1) in Arabic (A)], except in the reduplicated (K,A). But in يَا قَوْمٍ قَدْ أَتَحُ [above] there is a version حَوْقَالٌ, the ح being pronounced with Fath from fear of the و's becoming a ي (MN). Kasr is the *o. f.*, فَعْلَلْ being pronounced with Fath only by assimilation to تَفْعَلْ, all of which is with Fath, except تَبْيَانٌ and قَلْقَاءٌ [334] ; while they, according to S, are simple substantives put into the place of the *inf. n.* (A). ذَرَّالْ with Kasr is [held by Ks, Fr, and the author of the K to be (A)] an *inf. n.*, and ذَرَّالْ with Fath a simple substantive (K,A) : and similarly قَعْقَاعٌ with Fath is *one that clatters*, while قَعْقَاعٌ *clanging, clashing, clattering, rattling with*

Kasr is an *inf. n.*; and وَسْوَاسٌ with Fath is a simple substantive denoting *what the devil whispers*, while وَسْوَاسٌ whispering [above] with Kasr is an *inf. n.* (A). فَعَلَالٌ with Fath, [as is said in the Aud and Dm (Sn),] mostly means the *act. part.*, as مِنْ شَرِّ الْوَسْوَاسِ CXIV. 4. *From the mischief of the whisperer* (Aud, Sn), and صَلْصَالٌ مُصلْصِلٌ i. q. [396] (Sn). Some, however, allow both [فَعَلَالٌ with Fath and فَعَلَالٌ with Kasr (Sn)] to be *inf. ns.* (A), which is the opinion first mentioned by A [and others] (Sn). But قُرْفَصَاءٌ تَهَقَرَّ *retiring backwards*, *inf. n.* of قَهَّرٌ, and قُرْفَصَاءٌ [40,273], *inf. n.* of قَرْفَصٌ, are anomalous (A). As above shown, the fourth [letter] in [the *inf. n.* of (Sn)] the *v.* beginning with the *ت* of quasi-passivity or its like (A), such as the *ت* in تَكَبَّرٌ [486] and تَجَاهَلٌ [487] (Sn), is pronounced with Damm, when the *v.* is sound in the *J*, whether it belong to the *conjug.* of تَفَاعَلٌ or تَفَعَّلٌ [below], or be co-ordinated with the last (A). The *inf. n.* of [what is on the measure of (IA)] تَفَعَّلٌ [in vowels, quiescences, and number of letters, and in beginning with the *ت* of quasi-passivity or its like, even though it be not of the *conjug.* of تَفَعَّلٌ (MKh),] is [on the measure of (IA)] تَفَعَّلٌ [M, IA], with Damm of its fourth, as تَدْخُرَجٌ [495. A], *inf. n.* تَدْخُرَجٌ [below] (IA). That comprises ten formations, (1) تَفَعَّلٌ (Sn, MKh), as تَجَمَّلَ showed

تَفَاعَلَ (2) *resignation, inf. n.* تَجْمِيلٌ [above] (MKh); (2) تَفَاعَلٌ [above] (Sn, MKh), as تَغَايَلٌ [above] 487], *inf. n.* تَفَاعَلٌ [above] (MKh); (3) تَدَحْرَجٌ (Sn, MKh), as تَفَعْلَلٌ (3) تَدَحْرَجٌ, *inf. n.* تَفَيَّعَلٌ (4) (Sn, MKh), as تَبَيَّطَرٌ, *inf. n.* تَمَسْكَنٌ [above] (MKh); (5) تَمَفَعَلٌ (482) (Sn, MKh), *inf. n.* تَجْوَرَبٌ, *inf. n.* تَفَوَّعَلٌ (6) تَمَسْكُنٌ (MKh); (6) تَفَعَّلَ [485] (Sn, MKh), *inf. n.* تَجْهُورٌ (MKh); (7) as تَفَعَّلَ put on a cap (Sn, MKh), *inf. n.* تَقْلِينَسٌ (MKh); (8) قَرَهُوكٌ [485] (Sn, MKh), *inf. n.* تَفَعَّلَ (MKh); (9) as تَعْفَرَتٌ, *inf. n.* عَفَرِيتٌ *acted like an evil spirit* (Sn, MKh), *inf. n.* تَفَعَّلَ (MKh); (10) تَعْفَرَتٌ, *inf. n.* تَسْلُقٌ [below] (MKh). But, if the v. be not sound in the ل, [which is then only a ي, either *rad.* or converted from a, (Sn),] the Damma must be charged into Kasra, [for affinity to the ي (Sn),] as تَدَلَّى hung down, *inf. n.* تَدَانَى drew near, *inf. n.* تَدَانٌ [256]; and as تَسْلُقٌ [482], *inf. n.* تَسْلُقٌ [above (A)]. As for the augmented quad. upon the measure of أَسْتَفْعَلْتُ, its *inf. n.* is upon the measure of أَسْتِفْعَالٌ, as أَحْرَنْجَمَتُ [495, 496], *inf. n.* أَطْمَانَتُ [432, 496], and as أَحْرَنْجَامٌ; and as أَقْشَعَرَأْرٌ (S, IY), and أَقْشَعَرَرٌ [below] (IY), *inf. n.* أَقْشَعَرَأْرٌ [below] (IY). The *inf. n.* of أَفْعِلَلٌ (1) (M, L),

as اِطْمَانٌ [432, 495], *inf. n.* اِقْشَعَرَارٌ [above], and اِطْمَانٌ اِقْشَعَرَارٌ [432, 495], *inf. n.* فُلَيْلَةٌ (2) ; اِطْمَنَانٌ as قُشْعَرِيَّةٌ and طَمَانِيَّةٌ [283] (L). But, [according to Sand IY,] and قُشْعَرِيَّةٌ are [simple substantives (IY,)] not *inf.ns.* conformable to اِطْمَانٌ and اِقْشَعَرَارٌ, but only like نَبَاتٌ in relation to طَمَانِيَّةٌ [40] (S, IY). And, [according to IHsh and A,] اَنْبَتٌ (A), [like] قُشْعَرِيَّةٌ (Aud), is anomalous (Aud, A).

§. 333. A [n.] commensurable with (Sn) مَفْعُلٌ is formed from [the *inf. n.* of (Sn)] every [unaugmented] *tril. v.* (L, A), to indicate its *inf. n.*, and the *time* and *place* in which [the accident denoted by] it occurs [361] (L). And sometimes the ة of femininization is affixed to it [362] (L, Sn), as مَوْدَدٌ [below] (Sn). The *inf. n.* of the unaugmented *tril.* occurs on the measure of مَفْعُلٌ [with Fath [Jrb]], like مَقْتَلٌ killing [342. A], مَضَبٌ striking, and مَشْرَبٌ drinking, with universal regularity (SH). The rule is for the *inf. n.* to be pronounced with Fath of the ع without any restriction [as to the vowel of the ع in its *aor.* and the soundness of its ج (ARf)], except when it is formed from such as وَعْدٌ, *aor.* يَعْدُ, in which case it is pronounced with Kasr, as مَوْعِدٌ [below] (BY). Jh says in the Sahāh that, if its ف be an unsound letter, which drops off in its future, as in يَفْعُ [482, 699], its *inf. n.* is pronounced with

Kasr [of the ع], like مَوْضِعٌ ; but, if its ف be retained in its future , as in يَوْجُلُ [700] , or its ل also be an unsound letter , even if its ف drop off in the future , as in يَقِيٰ [699] , its *inf. n.* is pronounced with Fath of the ع , as مَوْجُلٌ [below] and مَوْقِيٰ (Jrb). The مَفْعُلُ of the quasi-sound belonging to the *cat.* of the ، is pronounced with Kasr of the ع , like مَوْعِدٌ [above] and مَوْجُلٌ [below] , whether it be an *inf. n.* or a *n.* of time or place [361] , according to what S mentions ; but , if the quasi-sound be unsound in the ل , then with Fath of the ع , like مَوْلَى , whether it be an *inf. n.* or anything else. S , however , says , on the authority of Y [and others (S)] , that some of the Arabs say مَوْجُلٌ [below] with Fath , from وَجْلٌ , *aor.* (S) يَوْجُلُ , whether it be an *inf. n.* or anything else. And , says S , the reason why the majority say مَوْجُلٌ [above] with Kasr is that they sometimes alter the ، in يَوْجُلُ , saying يَبَاجِلُ and يَبَاجِلُ [701] ; so that , since they alter it by conversion [into ئ at one time , and at another (S)] , they assimilate it to the ، of يَوْعِدُ [482,699] , which is altered by elision ; and therefore , as they say مَوْعِدٌ there , so they say مَوْجُلٌ here. And , as for those who say مَوْجُلٌ [above] with Fath , it is as though they said يَوْجُلُ [701] , preserving the ، (R). But they say مَوْدَةٌ loving [above] (S,R) , with Fath , by common consent (R) , because the ، is preserved (S,R) in the

future, by common consent (R), and not converted (S). The فعلَ whose ع is a ي is like the sound in that its rule is to have مفعُل in the inf. n., as معاشٌ passing life; and what occurs contrary to that is reckoned anomalous, like وَيَسْأَلُونَكَ عَنِ الْمَحِيفِ in II. 222 *And they will ask thee about menstruation*, which is an inf. n., as is proved by the [next] words قُلْ هُوَ أَنَّى Say thou, It is a nuisance. Some, however, do not hold the inf. n. of that [formation] to be regular, but confine it to hearsay (L). But مفعُل sometimes occurs in the defective, on condition [of affixion] of the ة, as معصيةٌ and متحمِيَةٌ [below]. And معيشةٌ [below] occurs in the hollow (R). Fath and Kasr occur in (1) مظلِمةٌ (R,L), inf. n. of ظلمَ wronged, Fath being regular, and Kasr anomalous (L); (2) مُحَمَّدٌ [331,342. A] (R,L), inf. n. of حَمِدٌ praised (L); (3) مَذَمَّةٌ (R,L), inf. n. of ذَمٌ blamed (L); (4) مَعْجَزَةٌ (R,L), inf. n. of عَجَزٌ was powerless (L); (5) مَفِنَّةٌ (R,L), inf. n. of فَنٌ was niggardly, aor. يَفْسُنُ (L); (6) مَحْسِبَةٌ (R,L), inf. n. of عَتَبٌ was angry (L); (7) مَعْتَبَةٌ (R,L), inf. n. of عَتَبٌ was angry (L); (8) مَضْلَلةٌ, inf. n. of ضَلَّ strayed; (9) مَهْلَكَةٌ [below], inf. n. of هَلَكَ perished. And similarly in مَطْلَعٌ, inf. n. of طَلَعَتِ الشَّمْسُ The sun rose, Fath being according to the Hijāzis, and Kasr according to the Banū

Tamīm (L). S says that حَتَّى مَطْلَعَ الْفَجْرِ XCVII. 5. Until the rising of the dawn, [read by Ks (B)] with Kasr, means حَتَّى طَلُوعَةٍ ; but one may say that مَطْلَعٌ is a n. of time, meaning the time of its rising [501]. Kasr and Damm occur in مَعْدَرَةٍ [below]. Fath and Damm in مَيْسِرَةٍ being in easy circumstances (R). And all three vowels in (1) مَهْلِكٌ [below] (R, L) and مَهْلِكَةٌ [above] (R), inf. n. of هَلَكَ perished (L); (2) مَقْدَرَةٌ (R, L), inf. n. of قَدَرٌ had power, ability (L); (3) مَارِبَةٌ (R, L), inf. n. of أَرَبَ الْرَّجُلُ The man wanted, needed (L). And Kasr [alone (R), anomalously (L),] in (1) مَكْبِرٌ (R, L), inf. n. of كَبِيرٌ became old (L); (2) مَرْجِعٌ [331] (R, L), inf. n. of رَجَعٌ returned, as V. 53. [498]; (3) مَرْفِقٌ, inf. n. of رَفِيقٌ was gentle (L); (4) مَيْسِرٌ playing at hazard with unfeathered and headless arrows (R); (5) مَعْصِيَةٌ [above] (R, L), inf. n. of عَصَى disobeyed; (6) مَحْمِيَةٌ [above] (R, L), inf. n. of حَمِيَ scorned (L); (7) مَأْوِيَةٌ (R, L), inf. n. of أَوَى لَهُ pitied him (L); (8) مَغْفِرَةٌ (R, L), inf. n. of غَفَرَ pardoned; (9) مَعْدَرَةٌ [above], inf. n. of عَدَرٌ excused (L); (10) مَعْرِفةٌ knowing (R); (11) مَرْزِقَةٌ, inf. n. of مَرْزِقٌ afflicted him (L); (12) مَحِيَضٌ [above]; (13) مَبِيتٌ sleeping at midday; (14) مَجِيَّةٌ coming; (15) مَقِيلٌ مُّقِيلٌ (13) مَبِيتٌ passing the night; (16) مَشِيبٌ becoming hoary; (17) مَعِيبٌ مُّعِيبٌ

finding fault ; (18) مَزِيدٌ increasing ; (19) مَصِيرٌ eventually becoming ; (20) مَسِيرٌ journeying ; (21) مَعِيشَةٌ passing life ; (22) مَشِيقَةٌ wishing. The *inf. n.* is anomalous, (1) in one respect, (a) when pronounced with Fath of the ع, but containing the ة; (b) when pronounced with Kasr or Damm of the ع, but not containing a ة: (2) in two respects, when pronounced with Kasr or Damm of the ع, and containing the ة (R). There is no مَفْعُلٌ in the language, except مَفْعُلٌ [above], مَكْرُمٌ [below], مَعُونٌ, and مَالِكٌ مَهْلِكٌ لِيَوْمِ رَوْءٍ أَوْ فِعَالِ مَكْرُمٌ

For a day of battle or deeds of generosity,

بُثَيْنَ الْرَّمِى لَا إِنْ لَأِنْ لَبِتْتَهُ * عَلَى كَثْرَةِ الْوَاشِينَ أَى مَعْوِنٍ
[by Jamil (Jh),] *Buthaina, keep to "No." Verily "No," if thou keep to it, against the multitude of slanderers is what a help!*, and

أَبْلَغْ أَخَا الْنَّعْمَانِ عَنِي مَالِكًا

Convey thou to the brother of AnNu'mān a message from me. But some assert that مَفْعُلٌ is abandoned; and that the exs. [of it] mentioned have the finals elided, being curtailed by poetic license [58], orig. مَعْوَنَةٌ, مَكْرُمَةٌ, and مَالِكَةٌ (L). S says "مَفْعُلٌ does not occur in the language of the Arabs," meaning "as a sing. or as a pl.: while [his Commentator] Sf says that بُثَيْنَ الْرَّمِى in مَعْوِنٍ

is orig. مَعْوَنَةٌ, the s being elided by poetic license; and similarly مَكْرُمٌ in لِيَوْمِ رَوْعِ آلِحٍ (R). And [IH says that] مَكْرُمٌ and مَعْوَنٌ, while there is no other [inf. n. on the measure of مَفْعُلٌ, according to the chapest usage (Jrb)], are so extraordinary that Fr even holds them to be *pls.* of مَكْرُمٌ and مَعْوَنَةٌ (SH), like تَمْرٌ (R, Jrb) pl. of تَمْرٌ (Jrb), according to his opinion [254] (R), because of the strangeness of مَفْعُلٌ in the inf. n. (Jrb). Thus Fr allows مَكْرُمٌ and مَعْوَنٌ otherwise than by poetic license ; and, according to him, مَفْعُلٌ occurs as a *pl.* (R). And [the reason why we employed the restriction "according to the chapest usage" is that (Jrb)] مَهْلُكٌ occurs (R, Jrb), with Damm of the ل, as inf. n. of هَلْكٌ (Jrb), i. q. هَلَكْ *per shing* (R) ; and مَالُكٌ (R, Jrb) , mentioned by IKtt, with Damm of the ل, i. q. رِسَالَةٌ *a message* ; and مَيْسِرٌ, with Damm of the س, i. q. سَعْيَ *easiness of circumstances* and غَنْيَ *competence, wealth* (Jrb). And some read إِلَى مَيْسِرٍ II. 280. Until his being in easy circumstances [447] (R, Jrb), with Damm of the س and prefixion (Jrb). But Fr may assert that مَهْلُكٌ and مَالُكٌ are *pls.* of مَهْلَكَةٌ [above] and مَالَكَةٌ [above] (R) : and Akh says that the reading مَيْسِرٍ in II. 280 is not allowable , because there is no مَفْعُلٌ without the s in the language (Jh) ; [while Z, followed by B,

explains it] by elision of the ة on prefixion, as in وَأَخْلَفُوكَ آخْ [331] (K, B). According to others than S (Sn), the *inf. n.* [of the *tril.* (A) sometimes (M)] occurs on the measure of the *pass. part.*, like مَجْلُودٌ *fortitude* (M, A) and مَعْقُولٌ *understanding, reason* (M), as the *inf. n.* sometimes occurs when the *pass. part.* is meant, like دِرْهَمٌ ضَرْبُ الْأَمِيرِ *a dirham of the governor's coining*, i. e., هُدًى أَخْلَقُ اللَّهُ مَضْرُوبَةً XXXI. 10. This is the creation of God, the *dem.* referring to the *created*, and قَتَلْتُهُ صَبَرًا [76], i. e. مَصْبُورًا (IY); but seldom, [being confined to hearsay (Sn),] as

لَمْ يَتَرُكُوا لِعَظَامِهِ لَحْمًا وَلَا لِفُوَادِهِ مَعْقُولاً

They have not left flesh to his bones, nor understanding to his mind (A), مَيْسُورٌ and مَعْسُورٌ [below], مَرْفُوعٌ and مَوْضُوعٌ [below], and hence مَفْتُونٌ in LXVIII. 6. [below]; and like it are مَيْسُورٌ and مَعْسُورٌ [below], and مَفْتُونٌ in LXVIII. 6. [below]: so say Akh and Fr (BS). And the *inf. n.* of any thing else [than the unaugmented *tril.* (R, Jrb)] occurs [often (A), with universal regularity (Jrb),] on the measure of the *pass. part.* (SH, A), which is therefore applicable to the *inf. n.*, the *pass.*

part., and the ns. of time and place [363] (R, Jrb). And hence

الْحَمْدُ لِلّٰهِ مُمْسَانَا وَمُصْبَحَنَا * بِالْخَيْرِ صَبَحَنَا رَبِّي وَمَسَانَا
[below] (M,A), by Umayya Ibn Abis-Salt (IY, AAz),
Praise be to God at our entering upon the evening, and at our entering upon the morning ! May my Lord make us pass the morning, and make us pass the evening, in weal. (AAz) XXIII. 30. *Make Thou me to disembark with a blessed disembarking* (IY),
آنِيلِنِي مُنْزَلًا مُبَارَكًا XI. 43. *In the name of God be its sailing and its anchoring !* (IY, A), أَظَلْلُمْ إِنْ مُصَابَكُمْ
آخْ [342. A.] (A),

وَقَدْ ذَقْتُمُونَا مَرَّةً بَعْدَ مَرَّةً * وَعِلْمٌ بَيْانٌ الْمُرِءِ عِنْدَ الْمُتَجَرِّبِ
(M, A), by a man of the Banū Māzin (IY), *And ye have tried us time and after time, and the knowledge of the quality of the man is acquired on the occasion of experience* (T),

فَأَوْرَدْتُهَا مَاءً كَانَ جِمَاهَهَا * مِنْ الْأَجْنِ حَنَّاءً مَعَا وَصَبِيبُ
قُرَادَى عَلَى دِمْنِ الْحِيَاضِ فَإِنْ تَعْفُ * فَإِنَّ الْمُنَدَّى رِحْلَةً فَرُكُوبُ
[by 'Alkama Ibn 'Abada (IY, AAz), *Then I brought her (my riding-beast) to water, as though its pools from foulness were red as henna and the juice of the leaves of sesame together. She is coaxed to the dung of the troughs, and desired to drink of the water dunged into,*

and, if she loathe it, then verily the feeding between two drinkings is a starting and riding (AAz),]

يَا رَبِّ إِنْ أَخْطَأْتُ أَوْ نَسِيْتُ * فَإِنْتَ لَا تَنْسَى وَلَا تَمُوتُ
إِنَّ الْمُرْقَى مِثْلُ مَا وُقِيتُ

(M), by Ru'ba (IY, AAz) Ibn Al'Ajjāj (IY), *O my Lord, if I do a miss, or forget, Thou wilt not forget, nor die. Verily the preservation shall be like my having been preserved, i. e., like my preservation, ما being infinital (AAZ), وَمَرْقَنَاهُمْ كُلُّ مُمْرَقٍ XXIV. 18. And dispersed them with every dispersion [below] (A),*

أَقَاتُلُ حَتَّى لَا أَرِي لِي مُقَاتَلًا * وَأَنْجُو إِذَا لَمْ يَنْجُ إِلَّا الْمُكَيْسُ (M, A), by Zaid AlKhail (IY, AAz) atṬā'i, *I fight until I see not for me any fighting, because of the enemy's overcoming, and I escape when not any but the sharp-witted escapes (AAz), and*

كَانَ صَوْتُ الْصَّنْجِ فِي مُضَلَّلَةٍ

(M) *As though the sound of the cymbal were in his (the horse's) champing the bit (IY, AAz), or neighing (IY). The shape of the pass. part. of what exceeds three [letters] occurs as (1) an inf. n., as XXXIV. 18. [above], i. e., كُلُّ تَمْرِيقٍ; (2) a n. of time, as*

الْحَمْدُ لِلَّهِ مُمْسَانًا وَمُضَبَّحَنَا

[above], i. e., *at the time of our entering upon the evening, and of our entering upon the morning; (3)*

a n. of *place*, as رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ XVII. 82. *My Lord, bring me in*, i. e., into AlMadīna, at a good place of bringing in; and take me out, i. e., from Makka, at a good place of taking out (BS). But, as for what occurs on the measure of مَفْعُولٌ, like مَيْسُورٌ being in easy circumstances, [i. e., يُسْرٌ (R, Jrb,)] and مَيْسُورٌ being in difficult circumstances, [i. e., عُسْرٌ (R, Jrb)], as in their saying دَعْهُ إِلَى مَيْسُورٍ *Leave him alone until his being in easy circumstances and مَعْسُورٌ until his being in difficult circumstances (Jrb),*] مَجْلُودٌ [fortitude, [i. e. جَلْدٌ (R,)] and مَفْتُونٌ madness, [i. e., فَتْنَةٌ (R),] as بِإِيْكُمُ الْمَفْتُونُ LXVIII. 6. *In which of you is the madness (R, Jrb), i. e., الفتنة*, according to one saying (R), i. e., when the ب is not made red. (Jrb,)] it is rare (SH). S, however, [differing from others (R,)] disallows the occurrence of the inf. n. upon the measure of مَفْعُولٌ (M,R,BS,Sn); and explains these things according to their apparent form (IY). He holds مَيْسُورٌ and مَعْسُورٌ to be *eps.* (R, Jrb) of حَالٌ a state, i. e., حَالٌ يُوسَرٌ فِيهِ (a state) wherein easy circumstances are experienced [and يُعَسَّرٌ فِيهِ wherein difficult circumstances are experienced] (R); [or rather, of أَمْرٌ a case,] as though one said يُعَسَّرٌ فِيهِ or دَعْهُ إِلَى أَمْرٌ يُوسَرٌ فِيهِ *Leave him alone*

until (a case) wherein easy circumstances, or difficult circumstances, are experienced (S); [or زَمَانٌ a time,] the sense being إِلَى زَمَانٍ يُوَسْرٌ فِيهِ until (a time) wherein easy circumstances, and difficult circumstances, are experienced (Jrb); by suppression of the prep., as in their saying مَحْصُولٌ عَلَيْهِ obtained, i. e., مَحْصُولٌ مَفْعُولٌ upon the occurrence of the inf. n. upon the measure of مَفْعُولٌ is impossible, according to him (Jrb): and so he says that مَرْفُوعٌ and مَوْضُوعٌ, which are two sorts of سَيْرٌ pace, are (a pace) raised, and lowered, i. e., strengthened and weakened, by the mare; and so he holds مَعْقُولٌ to mean confined, tightened, i. e., (an understanding) tightened and strengthened; and مَجْلُودٌ to be صَبْرٌ يُجْلِدُ فِيهِ meaning (patience) wherein fortitude is practised; and the بِ in بِأَيْكُمْ to be red. (R), أَمْفَتُونُ being a pass. part. when the بِ is made red. [184, 503] Jrb). As for مَكْرُوهٌ, it is obviously not an inf. n., but is the thing disliked, the ة being the indication of substantivity; and similarly مَصْدُوقَةٌ, as بَيْنِ لَيْ مَصْدُوقَةٌ حَالَةٌ Explain thou to me the true tale of his state, i. e., حَقِيقَةٌ its reality, from their saying صَدَقَنِي سِنٌ بَكْرَةٌ He told me truly the age of his young camel, meaning Explain thou to me his state, which thou hast told me truly (R). And [the inf. n. that occurs upon the

measure of (Jrb)] like عَافِيَةٌ فَاعِلَةٌ forgiving, restoring to health, [i. q. مُعَافَةٌ (R, Jrb), inf. n of عَافَانِي forgave me, restored me to health (R),] عَاقِبَةٌ ending [below],

فَهَدْلَتَرَى لَهُمْ مِنْ بَاقِيَةٍ بَاقِيَةٌ remaining, [i. q. بَقَاءٌ, as بَقَاءٌ

LXIX. 8. Then shalt thou see any remaining for them? (R, Jrb),] كَاذِبَةٌ lying, [i. q. كَذِبٌ as كَاذِبَةٌ

LVI. 2. While there shall be no lying at its coming to pass (R, Jrb), and دَلَّالٌ coquetting and ogling, i. q. دَلَّلٌ

and غُنْجٌ (R),] is rarer (SH) than what occurs upon the measure of مَفْعُولٌ (Jrb). As for عَاقِبَةٌ, it is obviously an act. part., because it is i. q. آخِرَةٌ last: for one says

عَقَبَ الشَّيْءَ وَالشَّيْءَ The thing succeeded the thing, i. e., took its place; while the ة is the indication of substantivity,

or [is affixed because] عَاقِبَةٌ is orig. ep. of نِهايَةٌ end,

extremity. And بَاقِيَةٌ نفس بَاقِيَةٌ in LXIX. 8. may be

(soul) remaining ; or شَيْءٌ بَاقٍ thing remaining, the ة denoting substantivity. And similarly فَاضِلَةٌ, i. q.

شَيْءٌ فَاضِلٌ excellent thing, the ة denoting substantivity ;

or فَاضِلَةٌ عَطِيَّةٌ excellent gift. And كَاذِبَةٌ in LVI. 2.

may be i. q. نفس كَاذِبَةٌ [204], the sense being that the soul shall then be believing, truthful. All of

this is with the ة (R). And [it is said that (R)]

the *inf. n.* [of the *tril.* (A) sometimes (M, A)] occurs on the measure of the *act. part.* (M, R, A), as قُمْ قَاتِمَا [76] (M, R, Sn), i.e., قِيَامًا (IY, R, Sn), as the *inf. n.* [sometimes (IY)] occurs in place of the *act. part.*, as جُلْ عَدْلٌ [142, 143] (IY, R), i. e. عَادِلٌ, and غُرْرٌ [247, 312], i. e., غَائِرٌ [below] (IY). And hence فُلِيجَ فَالجَّا he was struck with paralysis (A); and وَلَا خَارِجًا مِنْ فِي الْحَمْ [76] (M, R), i. e., لَا شَتَمْ شَتَمًا وَلَا يَخْرُجُ خُروجًا, according to S [below] (R);

كَفَى بِالنَّأْيِ مِنْ أَسْمَاءَ كَافِي * وَكَيْسَ لِكُبَيْهَا إِذْ طَأَ شَافِي
 [below] (M, A), by Bishr Ibn Abi Khāzim, praising Aus Ibn Ḥāritha Ibn La'm at-Ta'i, *Sufficient indeed for me as a trial is the distance, the ب being red., from Asmá; and there is no healer for the love of her, since it has lasted long* 'AKB), i. e. كَافِيَا (IY), meaning كِفَايَةً (A), the ي being made quiescent by poetic license, which often occurs, whence

وَلَوْ أَنْ وَاهِي بِالْيَمَامَةِ دَارُهُ * وَدَارِي بِأَعْلَى حَضَرَ مَوْتَ أَهْتَدَى لِيَا
 وَمَا ذَا لَهُمْ لَا أَحْسَنَ اللَّهُ حِفْظَهُمْ * مِنَ الْحَاظِ فِي تَصْرِيمِ لَيْلَى حِبَالِيَا
 (IY), by the Majnūn of the Banū 'Āmir, *And, if it were the case that a slanderer had his home in Al Yamāma, while my home was on the highest peak of Hadramaut, he would find his way to me. And what good do they get (God keep them not well !) in Laila's severing my*

فَامَّا شُمُودُ فَأَهْلُكُوا بِالْطَّاغِيَةِ (AKB) ; and وَاشِيَّا (LXIX. 5. Then, as for Thumūd, they were destroyed for [their (K, B] rebelliousness, i. e., بِالْطَّغَيَانِ ; and LXIX. 8. [above], i. e., بَقَاءٌ (A). But قَائِمًا may be a corrob. d. s. [79] ; and similarly كَافِ in XVI. 12. [79], with the acc., is a corrob. d. s., not i. q. the inf. n., so is the act. part. in what we are considering (R). And IIU says that وَلَا خَارِجًا [above] is a d. s. coupled to لَا أَشْتَمُ which is [in the position of (IY)] a d. s. (IY, R), like LXVII. 19. [538] (R), the op. of both being عَاهَدْتُ رَبِّي لَا شَاقِمًا وَلَا خَارِجًا مِنْ فَيْ ذُرْ كَلَامٍ covenant with my Lord, not reviling, nor in such a state that a lie of speech was proceeding out of my mouth (IY), what he covenanted [with God (R)] not being mentioned (IY, R), because indicated by the sentence, since it is like the correl. of the oath , which is suppressed with an explanatory context [650] ; while, according to S [above], لَا أَشْتَمُ is the correl. of عَاهَدْتُ (R). And the inf. n. is used in the sense of (1) the act. part. , as مَآءِ غَرْ [above] ; (2) the pass. part., as غَارِثٌ [above];

هَلْ تَعْرِفُ الْدَّارَ عَلَىٰ تِبْرَاكَ * دَارٌ سُعْدَىٰ إِذْ هُوَا كَا

[161] (R on the IH) *Shalt thou know the dwelling on Tibrāk ? (It was) a dwelling of Su'dā's when she was one of thy beloved (AKB).* It is then uniform in gender and number, from regard to the *o. f.*; but may also be dualized and pluralized. Or, in these two *exs.*, a *pre. n.* may be suppressed, i. e., دُوَّاٰتْ هَوَانَ and دُوَّغْرَ and مِنْ دُوَّاٰتْ هَوَانَ of (*the possessors of*) *thy love*. The former hypothesis involves a hyperbole, as though the possessor of the accident were embodied of the accident, by reason of the completeness of his qualifiability by it [143] (R on the IH).

§. 334. تَجْوَالٌ [below], تَفْعَالٌ [332] (M, Jrb), تَقْتَالٌ [below] (IY), تَفَعَّلَ [below], تَهْدَارٌ [below], and قَسْيَارٌ [332] (M), in the sense of much هَدْرُ rejecting, حَوْلَانُ going round about (M, Jrb), هَدْرُ fermenting, لَعْبٌ sporting, صَفَقٌ clapping, قَتْلُ killing, and سَيْرٌ journeying (M), is formed to denote multiplication, [repetition (IY),] and intensification of the act (M, Jrb). When you intend to make the *inf. n.* of the [unaugmented] *tril.* intensive, you form it upon the measure تَفَعَّالٌ; and this is the saying of S; like تَهْدَارٌ [above] for هَدْرُ much fermentation, and تَلْعَابٌ and تَرْدَادٌ [above] and كَثِيرٌ [above]. Notwithstanding its frequency, however, تَفَعَّالٌ is not regular. The KK say that تَفَعَّالٌ is orig. the تَفْعِيلٌ

importing multiplication [489], its ى being converted into ١; so that تَكْرَارٌ is orig. قَكْرِيرٌ [332]. But the saying of S is preferable, because they say تَلْعَابٌ [above]; while تَلْعِيْبٌ does not occur, though the KK may say that it is one of those words whose o. f. is obsolete (R). When تَفْعَالٌ is an inf. n., it is pronounced with Fath of the initial, like تَجْوَالٌ [above] and تَطَوَّفٌ [332], not otherwise, except in two words, تَبِيَانٌ and تِبْيَانٌ [332], as تَبِيَانًا لِكُلِّ شَيْءٍ XVI. 91. For explanation of every thing and لَقِيَةٌ تِلْقَاءٌ I met him face to face, i. e., لِقَاءٌ; whereas in تِلْقَاءَ أَصْحَابِ الْنَّارِ V. 45. Towards the inmates of the fire, it is a simple substantive, which is governed in the acc. as an adv. (BS). There is [thus] no تَفْعَالٌ, with Kasr of the ت, among inf. ns., except these two (IY). And some say also (D) from مُنَاضَلَةً competing in archery, and تِشْرَابٌ from شَرَبَ الْخَمْرَ drank wine (CD). But, as for تَبِيَانٌ, says S, it is not an intensive formation, otherwise its ت would be pronounced with Fath; but is a simple substantive put in place of the inf. n. of بَيْنَ, as غَارَةٌ, which is a simple substantive is put in place of غَارَةٌ, and نَبَاتٌ عَطَاءٌ are put in place of إِنْبَاتٌ and إِعْطَاءٌ [342. A] (R). And its counterpart is تِلْقَاءٌ, by which they mean only لَقِيَانٌ meeting, as says ArRā'i

أَمْلَتْ خَيْرَكَ هَلْ تَأْتِي مَوَاعِدُهُ * فَالْيَوْمَ قَصْرٌ عَنْ تِلْقَائِكَ الْأَمْلَلِ
I have hoped for thy bounty. Will its promises come?
For to-day hope has fallen short of meeting thee (S).
 And in تِشْرَابٍ Fath also has been heard, to which Jh
 and others restrict themselves (CD); while those who
 recite the saying [of Tarafa (Ahl)]

وَمَا زَالَ تَشْرَابِيُّ الْخُمُورَ وَلَدَّتِي * وَبَيْعِي وَإِنْفَاقِي طَرِيفِي وَمُنْتَلِدِي
And my tippling wines ceased not, and my pleasure,
and my selling and my expending my property new
and old with Kasr of the ت are taxed with a mistake
 (BS). They say that تِفعَالْ with Kasr of the ت occurs
 in only sixteen ns., two i. q. the inf. n., vid. (1, 2) تِبْيَانٌ
 and تِلْقَاءٌ [332]: and [fourteen non-inf. ns., vid.] (3)
 مَرَّ تَهْوَاءٌ مِنَ اللَّيْلِ, as تَهْوَاءٌ An hour of the night passed;
 (4-6) تِرْبَاعٌ, تِعْشَارٌ, تِبْرَاكٌ [names of (D) places];
 تِلْفَاقٌ (7) a crocodile, and also a great liar;
 two pieces of cloth sewn together; (9) تِلْقَامٌ quick at
 swallowing; (10) تِمْشَالٌ an effigy [379]; (11) تِجْفَافٌ
 [283]; (12) تِمْرَادٌ (13) تِضَرَابٌ (14) تِقْصَارٌ (15) تِلْعَابٌ playing;
 as أَتَتِ النَّاقَةَ عَلَى تِضَرَابِهَا The she-camel arrived at her
 time for being covered; (16) تِنْبَالٌ short (R).
 a [short (D)] necklace;

§ 335. And فِعْلَى [the ع of which is doubled to denote intensification and multiplication (IY),] is similar, as كَانَ بَيْنَهُمْ رَمِيًّا There was between them much shooting one at another; and as حِثْيَشِي much incitement (M, Jrb), and حِجْيَرِي much prevention (M), on both sides (Jrb). It does not proceed from [only] one [side] (IY, R); because حِجْيَرِي [below], and حِثْيَشِي [332] رَمِيًّا are intensive forms of تَحَاجُّ [487], تَحَاثُّ, and تَرَامٌ (R); since the meaning is shooting one at another, and inciting, and preventing, one another (IY). But sometimes this measure occurs (IY, R) as an intensive inf. n. of the [unaugmented] tril. (R), denoting [an act proceeding from only] one [side] (IY). Thus دِلِيلِي is much [knowledge of, and skill in (M),] guiding, قِتْيَتِي much mischief-making (M, R), هِجْيَرِي much evil-speaking (IY, R), and خِلِيفِي being much engrossed with the business of the Khilāfa (R). فِعْلَى, then, occurs as an inf. n. of (1) تَفَاعُل [332]; (2) the [unaugmented] tril., to denote intensiveness, as حِثْيَشِي [above], inf. n. of حَتَّهُ incited him, and خِصِيصِي [below], inf. n. of خَصَّهُ particularized him (L). ‘Umar says [in tradition (L)] لَوْلَا الْخَلِيفَيْ لَأَذَنْتُ (IY, R, Jrb), i. e., But for being too much engrossed with the business of the Khilāfa, [and

too forgetful by reason of it (Jrb),] to mind the times of the call to prayer, *I would chant the call to prayer* (IY, Jrb), thereby indicating the excellence of the call to prayer (IY). فِعْلَى also [334] is not regular (R); [though Jrb declares that] Z, being asked whether it was regular or confined to hearsay, is said to have replied “This *cat.* is so frequently used that it ought to be regular” (Jrb). These *inf. ns.* are made *fem.* with the !, which only occurs abbreviated, as خَصِيصٌ [above] (IY). Prolongation is allowed by some in the whole of them; but is better disallowed (R). Ks transmits خَصِيصٌ [272] (IY, R); and allows prolongation in the whole *cat.*, regularly (IY). But [all the BB differ from him in that; and (IY)] Fr (IY, R), of his own school (IY), disapproves of it (R).

§. 336. The *n. un.* [formed (R, Jrb),] (1) from the unaugmented *tril.* [*v.*, the *inf. n.* of (Jrb)] which does not contain a ة, is on the measure of ظَلَّةً [with Fath (R, Jrb) of the ف (R)], as ظَرْبَةً a stroke [265] (SH); the augs. being elided, if any be in it, as ظَرْجَةً [below] from خَرَجْتُ I went out, and دَخْلَةً [below] from دَخَلْتُ I went in [331] (R): and, (2) from everything else (SH), which consists of [three (R),] the [unaugmented (Jrb)] *tril.*, [the *inf. n.* of] which contains a ة, [according to the opinion held by IH (R),] the augmented [*tril.* (Jrb)], and the [unaug-

mented and augmented (Jrb)] *quad.* (R, Jrb), is on the measure of the *inf. n.* used, as إِذَا خَّاتَةٌ *making a camel kneel once*; a ة being added, if there be none (SH), as اَنْطَلَاقَةٌ *a departure* and تَدْحِرَجَةٌ *a being rolled down once*; and the distinctive being the context, if the *inf. n.* contain a ة, as اِسْتِقَامَةٌ وَاحِدَةٌ [below], ذِشْدَةٌ وَاحِدَةٌ [338], and دَحْرَجَةٌ وَاحِدَةٌ [below] (Jrb). And [two words (R),] اِقْيَادَةٌ and لِقَاءٌ (SH, L), from the [unaugmented (Jrb)] *tril.* (R, Jrb), whose *inf. n.* does not contain a ة, their *inf. ns.* being اِتِيَانٌ *coming* and لِقَاءٌ *meeting* (Jrb), are anomalous (SH, L), because the *augs.* are not elided from them, nor are they reduced to the formation فَعْلَةٌ, but the ة is affixed to them as they are (R). The regular form is أَقْيَادٌ and لَقِيَةٌ [below] (R, Jrb), which are allowable : AlMutanabbi says

لَقِيَتْ بِدَرْبِ الْفُلْمَةِ الْفَجْرَ لَقِيَةً * شَفَتْ كَمَدِيَ وَالْلَّيْلُ فِيهِ قَتِيلُ
(R) *I met the dawn, when the night was slain in it,*
because the night passes away with the rising of the dawn, at *Darb al-Kulla*, [which, I think, is in the lands of the Greeks (MI),] with a single meeting that healed my deep grief (W). When the *inf. n.* of the unaugmented *tril.* [v.] contains the ة, you let it remain unaltered, as ذِشْدَةٌ [331] and دِرَيَةٌ [above], not دَحْرَجَةٌ [below] and ذِشْدَةٌ [below].

So says IH : but I have not come across what he says in any [other] work; nay, the authorities lay down unrestrictedly that the *n. un.* from [the *inf. n.* of] the unaugmented *tril.* [*v.*] is on the measure of فَعْلَة (R). For [S says that(R)], when you mean the *n. un.* of the *inf. n.*, you always put it on the measure of فَعْلَة, according to the *o. f.*, because the *o. f.* [of the *inf. ns.* (R)] is فَعْلٌ [below] (S, R). And [Z says that] the formation of the *n. un.* from [the *inf. n.* of (IY)] the unaugmented [*tril. v.* (IY)] is on the measure of فَعْلَة, [the augment, if the *inf. n.* contain any, being dropped (IY),] as قَوْمٌ *a standing* and شَرْبَةٌ *a drink* (M) , and أَقِيَّةٌ and لَقِيَّةٌ [above] (IY). And [IM says that] فَعْلَة [with Fath (A)] denotes *unity*, like جَلْسَةٌ *a sitting* (IM), مَشِيَّةٌ *a walk*, and ضَرْبَةٌ [above] (A), whether the unrestricted *inf. n.* be on the measure of فَعْلٌ, as in ضَرْبَةٌ [from ضَرْبٌ]; or not, as in خَرْجَةٌ [above] from خَرْجٌ [331]: so [says Syt] in the Ham' (Sn). And [BD and IHsh say that] the *n. un.* from [the *inf. n.* of (Aud)] every *tril. v.* is indicated by [the paradigm (L)] فَعْلَة (L, Aud), with Fath (Aud). And what I think is that, when the *inf. n.* of the [unaugmented] *tril.* [*v.*] contains the ئ, you reduce it also to فَعْلَة, saying نَشْدَةٌ [above], with Fath of the ئ (R). This is when the [general (Aud, A), i. e., unrestricted (Sn),] *inf. n.*, [applicable to the *few* and the *many* (Sn),] is not [formed (L, Aud)] upon the measure

of فَعْلَةً [337]; for, if so, the *n. un.* [from it (L)] is indicated (L, Aud, A) only (A) by an *ep.* (Aud, A), or (A) by some [other] context (L, A), as رَحْمَةٌ وَاحِدَةٌ *a single act of mercy* (L, Aud, A) and وَاحِدَةٌ عَيْمَةٌ *a single craving for milk* (L). You leave [the *inf. n. of*] every thing else than the unaugmented *tril.* unaltered, whether it be [an unaugmented] *quad.*, like دَحْرَجَةً [332]; or an augmented [*tril.* or *quad.*], like إِنْطَلَاقٌ [332], إِخْرَاجٌ, and تَدْخُّلٌ: and then, if the ة be not there, you add it, as إِنْكَرَامَةً *an honoring*; but, if the ة be there, you leave it alone, as تَعْزِيَةً [338], i. e., وَاحِدَةٌ [below]; though, in such cases, the *n. un.* is mostly qualified by وَاحِدَةٌ, to avert ambiguity, as وَاحِدَةٌ تَعْزِيَةً *a single consolation*; and, if we held the ة [of compensation] to be elided, and the ة of unity put, there would be no harm. S refers to the formation of unity as evidence that the *o. f.* of the *inf. ns.* in the whole of the *tril.*, *trans.* or *intrans.*, is فَعْلٌ [above], saying that, the generic *n. of* such as تَمْرَةً and قَفَاحَةً [254] being undoubtedly [formed] by elision of the ة, analogy requires the generic, i. e., unrestricted, *inf. n.* of such as خَرْجَةً and دَخْلَةً [above] to be خَرْجٌ and دَخْلٌ, not خَرْجٌ and دَخْلُونَ [331]; but that they vary the *inf. ns.* of the [unaugmented] *tril.* by adding letters, and altering the composition, because the [unaugmented] *tril.* is light,

contrary to the *quad.* and the augmented [*tril.*]. If the *quad.* or augmented [*tril.*] have two *inf. ns.*, one of which is more notorious [than the other], the *n. un.* is on the measure of that more notorious, not of the strange one: you say دَحْرَاجَةٌ وَاحِدَةٌ [above], not دَحْرَاجٌ; and similarly you do not say قِتَالَةٌ from قَاتَلْتُ, nor كِدَابَةٌ from كَدَبْتُ [332] (R). The *n. un.* and the *n. mod.* [337] are really sorts of *inf. n.*, because the *inf. n.* indicates the *genus of the act* [254], comprising *once*, *twice*, and *several times*, and the *whole of its modes* (Jrb). But the *n. un.* فَعْلَةٌ belongs only to what indicates an *act of the physical organs*, like the *exs.* given by IM and A: not to what indicates an *internal act*, like عِلْمٌ knowledge, جُهْلٌ ignorance, جُبْنٌ cowardice, and بَخْلٌ niggardliness; or a permanent quality, like حُسْنٌ beauty and طَرْفٌ smartness, wit (Sn).

§. 337. The *n. mod.* from [the *inf. n.* of (IA, Aud)] every [unaugmented] *tril. v.* is indicated by [the paradigm (L)] فَعْلَةٌ (L, IA, Aud), with Kasr (IA, Aud) of the ف (IA), as هُوَ حَسَنُ الْجِلْسَةٍ and الْمِشِيَّةٍ and الْمُشِيَّةٍ, and بِعَسَتُ الْقِتْلَةُ and الْطَّعْنَةُ, and بِعَسَتُ الْبِيَتَةُ, meaning *the mode of the act*, not *the act itself*, considered as such, the sense being *He is good in the fashion of sitting and walking and eating, that he keeps to, and Most evil is*

that fashion of dying and killing (L). This is when the [general (Aud), unrestricted (MKh),] *inf. n.* is not formed upon the measure of فَعْلَةً [below]; for, if so, the *n. mod* [from it (L)] is indicated (L, Aud, MKh) by some context (L), [i. e.,] by an *ep.* (Aud, MKh) or the like (Aud), or by something else (MKh), as حُمِيَّةً حُمِيَّةً الْمَرِيضِ I enjoined him to abstain, as one enjoins the sick man to abstain or ذَوْعًا مِنَ الْحِمِيَّةِ with a certain mode of injunction to abstain, and ذَشْدَقَةً ذَشْدَقَةً الْنَّفِيسِ I searched for it, as one searches for the precious object or ذَوْعًا مِنَ النَّشْدَةِ with a certain mode of search (L), whence فَشَدَةً الْضَّالَّةِ فَشَدَةً عَظِيمَةً The search for the stray beast is a great search (Aud, MKh). And similarly when the *v.* is not [an un-augmented] *tril.*, as أَكْرَمْتُهُ أَكْرَامَ الصَّدِيقِ I honored him as one honors the friend or ذَوْعًا مِنَ الْأَكْرَامِ with a certain mode of honoring (L). No *inf. n. mod.* is formed from the non-*tril.*, except anomalously (IA, Aud), as هِيَ حَسَنَةً الْخِمْرَةُ She is pretty in the fashion of putting on the muffler, where they form فَعْلَةً اخْتَمَرَ put on a muffler; and هُوَ حَسَنٌ الْعَمَّةُ He is beautiful in the style of putting on the turban, where they form فَعْلَةً قَعَدَمْ put on a turban (IA); and hence نَقْبَةً اذْقَبَتْ from She

veiled her face, and قُمْصَةٌ from قُمْصَةٍ *He put on a shirt* (Aud). فَعْلَةٌ [with Kasr (SH, A) of the ف (SH)] denotes the mode (SH, IM), and quality (MKh), of the accident (Sn, MKh), as ضِرْبَةٌ (SH), i. e., a striking qualified by an ep., either mentioned, as in هُوَ حَسَنٌ الْبَرْكَةُ *He is beautiful in his style of riding*; or known by the circumstances of the case, as in هَا إِنَّ قَا عِدْرَةَ النَّخْ [551], i. e., عَدْرٌ بَلِيقٌ *an effectual excuse*. Sometimes فَعْلَةٌ [336] is not a n. un., like رَحْمَةٌ [332]; nor فَعْلَةٌ [above] a n. mod., like شَدَّةٌ شِدَّةٌ *a hardship* (R).

§. 338. The inf. n. of the فَعَلْ unsound in the ل is [only (R)] تَفْعِلَةٌ [332] (R on the SH, L), as كَلَّا purifed him, inf. n. قَرْكِيَّةٌ, and قَوَادُ strengthened him, inf. n. قَقِيَّةٌ (L). That is by elision of the first ي, and substitution of the ة for it [265], because the double ي is deemed heavy (R). No inf. n. of the فَعَلْ unsound in the ل occurs on any measure other than تَفْعِلَةٌ, except what is extraordinary (L), [where] the double ي occurs by poetic license (R), as

بَاقِتٌ تَنْرَى دَلْوَهَا تَنْرِيًّا # كَمَا تَنْرَى شَهْلَةً صَبِيًّا

[below] (R, L) *She passed the night continually lifting her bucket, as an old woman dandles a boy, by rule قَنْرِيَّةٌ (MN)*. This is by assimilation of the unsound to

the sound, as the sound is assimilated to the unsound in *ذَكَرْهُ* *remindel him*, *inf. n.* تَذَكِّرَةٌ, and بَصَرْهُ *made him understand*, *inf. n.* تَبَصِّرَةٌ [332] (L). The language of Z is plain that the elided is the *J*; but, in my opinion, the elided is more probably the *aug. ي*, because the *J* remains in the sound, as تَكْرُمَةٌ *honoring* [below], and similarly therefore in the unsound (IY). We said that the elided was the *ي* of تَفْعِيلٍ *(1)* on the analogy of تَكْرُمٌ [above]: *(2)* because the *ي* of تَفْعِيلٍ is a letter of prolongation, which is not mobilized; whereas, if the second were elided, the letter of prolongation would have to be mobilized on account of the *س* of femininization (R). The *inf. n.* of the أَفْعَلَ and أَسْتَفْعَلَ unsound in the ع, as أَعَانَ, *helped* and أَسْتَعَانَ *sought help*, is analogous to the *inf. n.* of their sound counterparts (L). As for such as إِجَازَةٌ *permitting* and إِسْتِحْجَازَةٌ *seeking permission*, they are orig. أَسْتِجْوَازٌ and إِجْوَازٌ; but, the *inf. n.* being altered by reason of the *v.*'s. being altered [713], the ع is converted into ل [below] (R). And two quiescents (L), [vid.] two ل's (R), the ل substituted for the ع of the *v.*, and the ل of the *inf. n.* (L), being then combined, the second [of them (L)] is elided [703] (R, L), and the س of femininization put as a compensation for it [265], as إِعَانَةٌ and إِسْتَعَانَةٌ, orig.

and اِسْتَعْوَانْ [336] (R) ; the vowel of the ع being transferred to the ئ , and the ئ converted into ئ [above] ; so that, two ئ s meeting together, what has been mentioned is then done (L). The elided, (1) according to Khl and S, is (IY, R) the second (R), [i. e.,] the ئ of إِنْعَالْ [and اِسْتَغْعَالْ] (IY), (a) by analogy to the elision of the letter of prolongation in such as تَعْبُدْ [336] (R) ; (b) because it is *aug.* (IY, R), and therefore more fit for elision (IY) : (2) according to Akh and Fr, is (IY, R) the first (R), [i. e.,] the ئ substituted for the ئ ; and this opinion, being agreeable with analogy, is adopted by Z (IY) ; because the first is elided on account of [the concurrence of] two quiescents when it is a letter of prolongation, as in قُلْ and بَعْ [663] (R). The compensation is anomalously omitted in شَرَّا inf. n. of أَرَادَ showel him, and إِقَامٌ inf. n. of أَقَامَ performed, as أَقَامَ آصْلَوْةً XXIV.

37. *And performance of prayer* (L). Omission of the compensation in such as إِقَامٌ [and اِسْتَحْجَازْ] (R) is allowed (1) by S, on the evidence of XXIV. 37. (IY, R) ; while no distinction is made by him between what is, and what is not, *pre.* (IY) : (2) by Fr, in the state of prefixion [exclusively (R)], because the *post.* then, [as it were (IY),] supplies the place of the ئ (IY, R), which is therefore dropped (K), as in دَأْخَلُوكَ آتِحْ [331] (K, B) ; and this opinion is better, because no authentic instance has been

heard except with prefixion (R). Elision of the *s* from such as تَعْدِيَةً [above], however, is not allowed (IY, R) by S in any case (R); so that تَعْدِي is not said (IY), as اِقَامٌ is (IY, R), since it has not been heard (R). The difference between them is that, such as اِطْوَالٌ and اِسْتِحْوَادٌ being sometimes used complete, according to the *o. f.* [707], it is allowable not to put the compensation; whereas, the *o. f.* of such as تَعْدِي being never found, the compensation is inseparable. In poetry, indeed, تَفْعِيلٌ occurs, as بَاتَتْ تُدَرِّي الْخَ [above], by rule تَنْزِيَةً; but the poet is allowed to revert to obsolete *o. fs.* (IY).

§ 339. The *ns.* that govern like the *v.* are [ten (Sh, Fk),] (1) the *inf. n.* [below]; (2, 3) the *act. part.* and intensive paradigm [343] (Sh, KN), even in the *du.* or [sound or broken (YS)] *pl.* [344] (Fk); (4) the *pass. part.* [347] (Sh, KN), even in the *du.* or *pl.* (Fk); (5) the assimilate *ep.* [348]; (6) the verbal *n.* [187] (Sh, KN); (7, 8) the supported *adv.* and [*prep* and (MAd)] *gen.* [498]; (9) the *quasi-inf. n.* [342. A] (Sh, Fk); (10) the *n.* of superiority [351, 360] (Sh, KN). IHsh's saying "ns." is a case of predominance [320], because the *prep.* and *gen.* are not a *n.* (MAd). I begin with the *inf. n.* because the *v.* is derived from it, according to the sound opinion [331] (Sh). The *inf. n.* governs like its *v.*, which is derived from it (Fk). If the *v.* derived

from it be *intrans.*, it is *intrans.*; and, if its *v.* be *trans.*, it is *trans.* to what its *v.* is *trans.* to, by means of itself or of a *prep.* (A). It therefore governs the *ag.* in the *nom.*; and is *trans.* to an *obj.* with or without a medium, and sometimes to two or more *objs.* [432]. And the augmented *inf. n.*, as ضَرَبَ إِنْ كَرَامٌ [332], governs like the unaugmented, as ضَرَبَ [331] (Fk). The *inf. n.*, however, differs from its *v.* in two matters (A) :—(1) its *ag.* may be suppressed (M, IH, A, Fk), contrary to the *ag.* of the *v.* [21] (A), whether the *inf. n.* be aprothetic, as XC. 14, 15. [below]; or *pre.*, as XXX. 2. [below] (M): for relation to some *ag.* or other is not comprised in the idea intelligible from the *inf. n.*; so that the conception of that idea does not depend upon [the existence of] an *ag.*, contrary to [the conception of the idea intelligible from] the *v.*, the *act.* and *pass. parts.*, and the assimilate *ep.* (Jm): (a) when the *ag.* is suppressed, the *inf. n.* does not assume its *pron.* [342], contrary to the opinion of some (A), except the *inf. n.* acting as a substitute for its *v.*, as in ضَرَبَ وَيَدًا [below], where the *inf. n.* assumes the *pron.*, because the *pron.* is latent (Sn): (2) as to its governing the *pro-ag.* in the *nom.* [20] there is a dispute. The BB hold this [construction] to be allowable, which opinion is adopted by IM in the Tashil (A); but Akh, Shl, and others disallow it, on account of the ambiguity in it, because, when you say, e. g., عَجِبْتُ مِنْ ضَرَبٍ عَمْرٌ, *I wondered at 'Amr's beating*, or *being beaten*, the *act.* sense instinctively

presents itself to the mind ; while AH says that it is allowable, when the *v.* is inseparable from the *pass.* voice, like زَكِمْ [331], because there is no ambiguity then, so that أَعْجَبَنِي زَكِمْ زَبْدٌ Zaid's being troubled with a cold surprised me is allowable. Thus there are three opinions, transmitted by Syt in the Ham' : while Dm adds a fourth, as being held by IKh, vid. that it is allowable when no ambiguity occurs, as in قَرَآةً أَعْجَبَنِي فِي الْحَمَامِ الْقُرْآنَ 'The Kurān's being recited in the hot bath surprised me [below] ; and in أَكْلُ الْخُبْزِ bread's being eaten and شُرْبُ الْمَاءِ water's being drunk, where the *pro-ag.* is *post.* to the *inf. n.*, but in sense is believed to be in the *nom.* (Sn). And, when attributed to the *pro-ag.*, the *inf. n.* is not altered [436] (Fk). The *inf. n.* governs [only (IY,A) on two conditions, (1) positive, i. e. (Fk),] if it be (a) replaceable by the *v.* with [the infinitival (A,Fk) *p.* (A)] أَنْ (IY,IM, Sh, KN), when the *past* or *future* is meant (IA, A, Fk), as II. 252. [16,29,503], i. e., أَنْ يَدْفَعَ اللَّهُ or أَنْ دَفَعَ اللَّهُ النَّاسَ (Sh); or مَا (IM, Sh, KN), when the *present* is meant (IA, A, Fk), as تَخَافُونَهُمْ كَحِيفَتَكُمْ أَنفُسَكُمْ XXX. 27. Ye fearing them as ye fear yourselves, i. e., كَمَا تَخَافُونَ أَنفُسَكُمْ (Sh) : (a) you may render the *inf. n.* by أَنْ and the *act. r.*, as أَعْجَبَنِي ضَرْبَكَ زَيْدًا Thy beating, i. e. That thou didst beat,

Zaid surprised me, i. e., آن ضرَبَتْ زَيْدًا ; or the pass. v., as سَاءَ ذِي ضَرْبَكَ Thy being beaten, i. e., That thou wast beaten, vexed me, i. e. آن ضرَبَتْ : the two being distinguishable by the contexts (IY) : (b) their rendering the *inf. n.* by آن and the *v.* is not quite accurate when it is in the sense of the *present*, because آن, when prefixed to the *aor.*, makes it a pure future ; but [some of] the GG render it by آن to the exclusion of مَا, even in the present, as ضَرْبَكَ آلَآنٌ زَيْدًا شَدِيدٌ Thy beating Zaid now is severe, because آن is more frequent and notorious in usage than مَا ; and, because of their rendering it by آن and the *v.*, some of them fall into the error of supposing that it does not govern when in the present [341], from the impossibility of then rendering it by آن (R) : (c) مَا is made peculiar to the *present*, notwithstanding that it is applicable to the *past* and *future* also, in order to give the preference to the *p.* more indicative of the *past* with the *pret.*, and of the *future* with the *aor.*, vid. آن, which denotes the *past* with the *pret.*, and the *future* with the *aor.*, contrary to مَا, which is applicable to the three times unrestrictedly (Sn) : (d) IM in the Tashīl mentions the contracted آن [525] together with these two *ps.*, as عَلِمْتُ ضَرْبَكَ زَيْدًا I knew thy having beaten Zaid, i. e., آن قَدْ ضَرَبْتَ that (the case was this,) thou hadst

beaten, where أَنْ is contracted, because it occurs after knowledge [525, 526], and the position is not suitable for the infinitival (A), which does not occur after knowledge [571], nor supply the place of its two *objs.* (Sn) : (e) the *inf. n.* resembles the *v.* only when it is renderable by the infinitival *p.* and the *v.*, i. e., when it is not an unrestricted *obj.* (R) : [so that] when it is *corrob.* of its *op.*, or is governed in some way by the *v.* derived from it, as in ضَرَبْتُ الْفَرْبَ الشَّدِيدَ زَيْدًا ضَرِبَنَا I beat Zaid well, or with severe beating, it does not govern (IY), because, [when it is an unrestricted *obj.* (R),] it is not renderable by أَنْ and the *v.* (IY, R), since the meaning of ضَرَبْتُ ضَرِبَنَا is not ضَرَبْتُ أَنْ ضَرَبْتُ (R); and, when it is not replaceable by that, its government is impossible (Fk) : and, as for the saying ضَرَبَتْهُ ضَرَبَ الْأَمِيرَ الْلِّصَنَ I beat him as the governor beats the robber, the *op. inf. n.* is not really an unrestricted *obj.*; but the unrestricted *obj.* is suppressed, the full phrase being ضَرِبَانَا مِثْلَ ضَرِبَ الْأَمِيرَ الْلِّصَن (R) : while in ضَرِبَانَا زَيْدًا [below] (Fk), where the *inf. n.* is a substitute for its *v.* (YS), and in ضَرَبْتُ ضَرِبَانَا زَيْدًا, [where the *inf. n.* is *corrob.* of its *op.* (YS),] زَيْدًا may not be governed in the *acc.* by the *inf. n.* (Aud, Fk), contrary to the opinion of IM on the first (Fk), because, says IHsh in his Commentary on the KN, the *inf. n.* here is replace-

able by the *v.* alone without أَنْ and لَمْ; and by common consent in the second (YS), because of the absence of this condition (Aud): and for this reason the second مَرْرَتْ بِهِ فَإِذَا كُلْهُ صَوْتٌ [صَوْت (Sh)] in [their saying (Sh)] صَوْت حِمَارٍ [41] is held to be governed in the *acc.* by a suppressed *v.*, not by (Sh, Fk) the *inf. n.* (Fk), [i. e.,] the first صَوْت (Sh): (f) IM seems to say that this condition is inseparable: but in the Tashil he makes it general, saying, in the CT, “The *inf. n.*’s being renderable by one of the three, [the contracted أَنْ or the “infinitival أَنْ or its sister مَا (Sn),] is not a condition of its government; but it generally is so; while an instance of its occurrence not renderable by any of “them is the saying of the Arabs سَمِعْ أَذْنِي أَخَانَ يَقُولُ ذَلِكَ my ear’s hearing thy brother (*was, or will be, realized, when he existed, or exists*), saying that” [below] (A), a *d. s.* like the *d. s.* in ضَرِبَيْ الْعَبْدَ مُسِيَّنَا [below] (A), a *d. s.* like the *d. s.* in [29], i. e., أَذْنَ كَانَ سَمِعْ أَذْنِي أَخَانَ حَاصِلٌ أَذْ كَانَ, the *s. s.* being the pron. [latent as *ag.*] of the suppressed *v.*, not the *brother* (Sn): or (b) a substitute for [the expression of (A)] the *v.* [342], as ضَرِبَيْ زَيْدًا [below], (IA, A), فَنَدَلًا زَيْقَ الْمَالَ الْخَ [41], and يَا كَابِنَ الْتَّوْبِ غُفْرَانًا مَاتِمَ قَدْ * أَسْلَفْتَهَا أَنَا مِنْهَا خَائِفٌ وَجْدُ (A) O Acceptor of *repentance*, forgive sins that I have

already committed. I am afraid on account of them, terrified (Sn), where زَيْدًا [like المَالَ and مَاقِمَ (A),] is governed in the *acc.* by the *inf. n.* (IA, A), because acting as a substitute for the *v.* (IA); not by the suppressed *v.*, according to the soundest opinion (A); while the *inf. n.* contains a latent *pron.* governed by it in the *nom.*, as the *v.* does (IA): (a) it will not escape notice that this is excluded from the language of IM [here], so that there is no reason for mentioning it in the course of the exposition thereof (Sn): (b) as for their saying in command, ضَرِبْ بِهِ زَيْدًا Beat Zaid [above], many of the GG say that the *op.* of زَيْدًا is ضَرِبْ; but critical judges hold that the *op.* is the [suppressed] *v.* that governs the *inf. n.* in the *acc.*, the full phrase being إِضْرِبْ ضَرِبْ بِهِ زَيْدًا: while, in my opinion, it is not improbable that the *inf. n.* may govern زَيْدًا, because of its acting as a substitute for the *v.*, not by virtue of its being an *inf. n.*; whereas, if you expressed the *v.*, saying إِضْرِبْ ضَرِبْ بِهِ زَيْدًا Beat Zaid well, the *op.* of زَيْدًا would be only the *v.*, not the *inf. n.* (IY): (c) it appears from the language of the GG that there is a dispute about the unrestricted *obj.* whose *v.* is necessarily or allowably suppressed [41], as to whether it or the *v.* be the *op.*: but it is best to say that, in either case, the government belongs to the *v.*, because the

inf. n. is not really a substitute for the *v.*, since, if it were, the *v.* would not be supplied before it, so that it would not be governed in the *acc.*; but is like a substitute for the *v.*, since it and the *v.* may not be expressed together, as the substitute and original are not combined (R): (2) negative, i. e., (Fk), if it be not (a) a *dim.* (Sh, KN, A); so that [أَعْجَبَنِي ضَرِبَكَ زَيْدًا] 292 is not said, because the resemblance of the *inf. n.* to the *v.* is remote, by reason of the *dim.* formation, which is a peculiarity of *ns.* [274, 288] (Fk); or rather, because the *dim.* is not the formation that the *v.* is derived from (YS): (b) a *pron.* (KN, A), contrary to the opinion of the KK (A, YS); so that [صَرِبَكَ الْمُسِيَّ حَسَنٌ وَهُوَ الْمُحْسِنُ قَبِيحٌ] is not said (Fk), because the letters of the *v.* are wanting (Fk, Sn): (a) the opinion of the KK is attested by the saying [وَمَا الْحَرْبُ إِلَّا آخْ] 342, where *عَنْهُ* is dependent on *هُوَ* the *pron.* relating to *الْحَدِيثِ*; but here it governs only the *prep.* and *gen.* (YS): while IJ and Rm allow it to govern the [*prep.* and] *gen.*; and should, by analogy, allow it to govern the *adv.* (A): (c) limited (Sh, KN, A) by the ئ (Sh, A, Fk), i. e., indicative of *unity* [336] (Sn); so that [أَعْجَبَنِي ضَرِبَتْكَ زَيْدًا] is not said, because the formation of unity is not the one that the *v.* is derived from (Fk, Sn): while the saying of the poet, [describing a traveller, who has water with him, but purifies himself with dust for prayer (MN),]

يَحْكَاهِي بِهِ الْجَلْدُ الَّذِي هُوَ حَازِمٌ * بِضُرْبَةٍ كَفِيهُ الْمَلَأُ نَفْسَ رَاكِبٍ

[The strong, who is prudent, by the stroke of his two palms on the dust, revives with it, i. e., the water, a soul of a rider, who was almost dying of thirst (MN),] is anomalous (A), because the limited *inf. n.* does not govern (MN); so that, when it occurs, it is decided to be anomalous (MN, Fk): (d) followed by an [ep. or other (A, Fk)] *appos.* before [the completion of (A, Fk)] its government [147] (Sh, KN, A) by the mention of all its *regs.* (Sn); so that ^{اعْجَبَنِي} صَرَبْكَ الْمَبَرَحُ زَبَداً *Thy severe beating Zaid surprised me* is not said (A), because, the *inf. n.* with its *reg.* being like the *conjunct* with its *conj.*, they may not be separated (A, Fk) by the *ep.* or other *appos.* (Sn); and, if any supposed instance of that occur, then, after the *ep.* [or other *appos.*], a *v.* is supplied, on which the *post-pos. reg.* depends (A): but the *inf. n.* may be followed by an *appos.* after the completion of its government (A, Fk), as إِنْ هَنْجَرَنَ إِيَّاَيْ أَنْمَقْرَطَ لَهُبْلَكْ *Verily thy excessive desertion of me is destructive* (Fk): (e) suppressed [342] (KN), because the letters of the *v.* would be non-existent (Fk): (f) separated from its *reg.* (KN) by an extraneous expression [342], because its *reg.* [in relation to it] corresponds to the *conj.* in relation to the *conjunct*, so that they may not be separated (Fk): (g) posterior to it (KN), i. e., to its *reg.*, even if it be an *adv.*

[342], because its *reg.* corresponds to the *conj.*, which does not precede the *conjunct* [177] (Fk). The *op. inf. n.* must also be a *sing.* (A, Fk); and, as for the saying

قَدْ جَرَبُوهُ فِيمَا زَادَتْ تَجَارِبُهُمْ * أَبَا قُدَامَةَ إِلَّا الْمَجْدُ وَالْفَنَاءُ

[below] *They have tried him, and their trials of Abū Kudāma have not increased aught but his glory and prosperity,* it is anomalous (A). This condition, though apparently not laid down by IHsh, is prescribed by some, who disallow the government of the *du.* and *pl.*; and is decidedly adopted by IM, because, says he, their form is different from the form of the *inf. n.*, which is the origin of the *v.*; so that, if we find in the language of the Arabs any instance of such government, it is to be accepted, but not copied (Fk), as قَدْ جَرَبُوهُ الْخُ [above], where the *pl.* is made to govern (YS). The *inf. n.* governs [in three states (IY, IA)], (1) when *pre.* (M, IM, Fk) to the *ag.* or *obj.*, as ضَرَبَ الْأَمِيرُ الْلِّصَنْ *The governor's beating the robber pleased me* and ضَرَبَ الْلِّصَنِ الْأَمِيرُ *The beating of the robber by the governor* (M): (2) when aprothetic (M, IM) and anarthrous (IM), pronounced with Tanwīn (IY, IA, Aud, Fk), as أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَةٍ يَتِيمًا XC.14, 15. *Or feeding, on a day of hunger, an orphan* [above] and

وَضَرَبَ بِالسَّيْفِ دُوْسَ قَوْمٍ * أَرْلَانَا هَامِهْنَ عَنْ الْمَقِيلِ

(IY, IA), by AlMarrār Ibn Munkidh atTamimī (MN,

EC, J), *By smiting with the swords the heads of men we removed their skulls from the resting-place, i.e., the necks* (Jsh, MN, EC, Sn, J): (3) when synarthrous (M, IM, Fk), as

ضَعِيفُ الْنِكَابَةِ أَهْدَاءُ * يَخَالُ الْفِرَارُ يُرَاخِي الْأَجْلُ

[below] (M, IA) *Feeble in making havoc among his foes, fancying flight will defer death* (Jsh, AKB),

فَانَّكَ وَالْقَاتِلُونَ عُرُوهَ بَعْدَ مَا * دَعَانَ وَأَيْدِيهِ شَوَارِعُ

[below] (IA) *For verily thou and the praising 'Urwa when dead, after that he called thee to save him from us, when our hands were stretched out towards him to slay him, but thou didst not save him, so that he died, the pred. of انِّ being in the next verse*

لَكَالْرَّجُلُ الْحَادِي وَقَدْ تَلَعَ الْفُسْحَى * وَطَيْرُ الْمَنَابِيَا فَوْقَهُنَّ أَوْاقِعُ

orig. [683], are like the man singing to his camels to urge them on the journey, when the forenoon is advanced, and the birds of the fates are swooping down upon them (J), and

لَقَدْ عَلِمْتُ أُولَى الْمُغَيْرَةِ أَنْتِي * كَرَرْتُ فَلَمْ اذْكُلْ عَنِ الضرِبِ مِسْمَعًا

[below] (M, IA), by AlMarrār alAsadī (S, IY, AAz, MN, EC, J), as attributed [in the Book (IY)], but (IY, AAz), correctly (AAz), according to some (IY), by Mālik Ibn Zughba alBāhili (IY, AAz, AKB), a heathen poet

(AKB), Assuredly the foremost of the charging cavalry have known that I wheeled round, and recoiled not from smiting [their chief (AKB)] *Misma'* (MN, EC, AKB). But its government is most frequent when it is *pre.* (IA, Aud, Sh, KN, A) to the *ag.* (Sh, Fk), with the *obj.* mentioned (Fk), as II. 252. [above] (Aud, Sh, KN, A); or omitted, as وَقَبْلُ دُعَائِي XIV. 42. And accept my prayer (to Thee [below], i.e., دُعَائِي اِيَّاكَ (Fk)). The *inf. n.* strongest in government is not the one pronounced with Tanwīn, as is said; but the one *pre.* to the *ag.*, because then, the *ag.* being like a part of the *inf. n.*, as it is of the *v.*, the *inf. n.* is stronger in resemblance to the *v.* (R). Its government, when it is *pre.* to the *bj.*, (1) with the *ag.* mentioned, is rare; and is even said [by some (Sh)] to be peculiar to poetry (Sh, Fk), as

أَفْنَى تِلَادِي وَمَا جَمِعْتُ مِنْ ذَشِيبٍ

قَرْعُ الْقَوَافِيزِ أَفْوَاهُ الْأَبَارِيقِ

[below] (Sh), by AlUkaishir alAsadī, *The knocking against the goblets by the mouths of the flagons has dissipated mine inheritance and what I have gathered together of real property* (MN), in the version with أَفْوَاهُ in the *nom.* (Sh), which is refuted [by the version with the *acc.*, showing that there is no exigency in the verse, and (Sh)] by the saying of the Prophet [in the tradition بُنْدِي

وَحْجَ

(314) **الْأَسْلَامُ عَلَى خَمْسٍ** until he says (MAd)] **آتَيْتِ مَنِ آتَيْتَ طَاعَةً سَبِيلًا** *And the performance of the pilgrimage to the House by him that is able to find a way to it [below]:* (2) with the ag. omitted (Sh, Fk), is not forbidden in prose, according to any one (Sh); [and] is frequent (Fk), as **لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ** LXI. 49. *Man wearieth not of (his) praying for good [below]* (Sh, Fk), i. e., **مِنْ دُعَائِهِ الْخَيْرِ** (Sh). When, however, it is aprothetic and anarthrous (A), [i. e.,] when it is pronounced with Tanwîn (IY, Aud, Sh, KN), literally or constructively, as **فَانَّهَا مِنْ تَقْوَى الْقُلُوبِ** XXII. 33. *Verily the magnifying of them is one of the acts of piety by hearts*, where **تَقْوَى** is constructively pronounced with Tanwîn, according to the reading with **الْقُلُوبُ** in the *nom.*, (MAd), its government is most appropriate, by analogy (IY, Aud, Sh, KN, A) to the government of the *v.* (Sn), because by its indeterminateness it resembles the *v.* (Sh, Fk, Sn) more than the *pre.*, and the synarthrous do (Sn), as XC. 14,15, [above] (Aud, Sh, KN, A) and **بِنَحْبِ** **[above]** **بِالسَّيْفِ الْأَنْجَحِ** (A); and hence the saying of an Arab **عَجِبْتُ مِنْ قِرَاءَةِ فِي الْحَمَامِ الْقُرْآنَ** *I wondered at the Kurān's being read in the hot bath [above].* But IM says in the CU "This is strange, I mean the government of the *nom.* by the *inf. n.* pronounced with Tanwîn, the case usually

governed by it being the *acc.*; for, though analogy requires the occurrence of the *nom.*, alone or with the *acc.*, and, when you are restricted to one of them, the *nom.* is worthier, still the construction frequently occurring is what I have mentioned": and IHsh says in his Glosses on the IM "The government of the *ag.* by the *pre.* [*inf. n.* (MAd)] is weak, and so is its government by the *inf. n.* pronounced with Tanwîn; and, as for the synarthrous, its government is weak unrestrictedly, in both *ag.* and *obj.*: and therefore the result is that the government of the *ag.* [in the *nom.* (MAd)] by the *inf. n.* is weak unrestrictedly" (YS, MAd). Its government, when it is synarthrous, is (IH, Aud, Sh, KN, A) rare (IH, Aud, Sh, A), weak (Aud), [and] anomalous (KN), because prefixion of the *art.* to what the *op. inf. n.* is renderable by, vid. the infinitival *p.*, is impossible (R); [and] because the resemblance of the synarthrous *inf. n.* to the *v.* is remote, by reason of its being conjoined with أَلْ (Fk): as ضَعِيفٌ أَنْتَكَيَةً الْحَمْ [above] (And, Sh, A) and لَقَدْ عَلِمْتُ أُولَى الْمُغَيْرَةِ الْحَمْ [above] (A), like وَكَيْفَ التَّوْقِي ظَهَرَ مَا أَذْتَ رَأِبَةً

And how shall be the protecting the back of what thou art riding? (KN) and قَانِكَ وَالْتَّابِينَ الْحَمْ [above] (A); and hence

عَجِبْتُ مِنْ الْرِزْقِ الْمُسْيِ إِلَهَهْ * وَلِلَّهِ بَعْضُ الْأَصْالِحِينَ فَقِيرًا

[below] (Fk) *I wondered at the giving subsistence to the evil-doer by his God, and at His leaving some of the righteous destitute* (Jsh). It is objected that, prothesis being like determination by **إِلَّا**, the *inf. n.* with it [also] ought to be remote from [resemblance to] the *v.*: but the answer is that the *post.* is posterior to the *inf. n.*, which therefore occupies the place of the *v.* before the prefixion, contrary to the *inf. n.* conjoined with **إِلَّا** (Fk). The synarthrous *inf. n.* is said not to occur in the Kur when governing an *ag.* or a pure *obj.*, but to occur when made *trans.* by a *prep.*, as لَا يُحِبُّ اللَّهُ الْجَهَرَ بِالشَّوْءِ مِنْ أَقْوَلِ إِلَّا مَنْ ظُلِمَ God loveth not the crying aloud of evil speaking, save by him, or that evil speaking be cried aloud, but loveth him, or the crying aloud of evil speaking, save the crying of him that hath been wronged, where it may be said that **إِلَّا مَنْ ظُلِمَ** is the *ag.* of the *inf. n.*, i. e., **يُجَهِّرُ** in the *act.* voice, the *exc.* being *conj.*; or that **الْجَهَرُ** is renderable by **أَنْ يُجَهِّرَ** in the *pass.* voice, the *exc.* being *disj.*; or that the *exc.* is *conj.*, but a *pre. n.* is suppressed, i. e., **إِلَّا جَهَرَ مَنْ ظُلِمَ** (R). There is no dispute about the government of the *pre.*; but some relate [what suggests (A)] a dispute (A, MAD) about it (MAD). The government of the *inf. n.* pronounced with Tanwīn [below] is [allowed by the BB; but (A)] disallowed by the KK, according to whom the *nom.* or *acc.* [occurring

(A)] after it is governed by a *v.* understood (A, MAd). As for the government of the synarthrous, it is allowed by S and those who agree with him, but disallowed by the KK and some of the BB (A). There are four different opinions about the synarthrous *inf. n.* (MAd) : (1) its government is allowed by [Khl and (R)] S (R, MAd), unrestrictedly, as لَقِدْ ضَعِيفُ الْنِكَايَةِ الْجَحْ عَجِبْتُ مِنْ [above]; and, according to this, عَجِبْتُ مِنْ الْفَضْرِبِكَ زَيْدٌ *I wondered at the beating thee by Zaid* ought to be allowable, on the ground that the ك is an *obj.* [112] (R) : (2) the Kūfī does not make it, as he does not make the *inf. n.* pronounced with Tanwīn [above], govern (MAd) : while Mb [also] disallows its government, because, says he, this is prevented by the substantivity in *it* ; and he says that فِي أَعْدَادِهِ means فِي أَعْدَادِهِ [514] ; or is governed in the *acc.* by an *indet. inf. n.* supplied, i. e., ضَعِيفُ الْنِكَايَةِ فِي كَايَةِ أَعْدَادِهِ, the *inf. n.* being understood, because the context indicative of it is strong (R) : (3) F holds its government to be allowable, but inelegant : (4) ITlh allows it to govern, if the ل in it be a substitute for the [*post.*] *pron.* [599], as in ضَعِيفُ الْنِكَايَةِ [above] ; but disallows الْفَضْرِبُ زَيْدٌ حَمْرًا : and AH agrees with him ; but they are refuted by [the first hemistich in] عَجِبْتُ مِنْ الْرِزْقِ الْجَحْ [above] (MAd). The *pre. inf. n.* has

five states (A) :—(1) it is *pre.* to the *ag.* (IY, IH, IA, Aud, A), because the *ag.* is its subject, in which [the accident denoted by] it exists [343]; so that its being made like one word with the *ag.*, by means of its prefixion thereto, is better than its governing the *ag.* in the *nom.*, and than its being made like one word with the *obj.*: and also because its requirement of the *ag.* is strong, as respects the reason, because the *ag.* is its subject, in which [the accident denoted by] it exists; while its government is weak, because its resemblance to the *v.* is weak; so that nothing remains but prefixion (R): and then its *obj.* is put (Aud, A), which is frequent (Aud); so that it governs the *ag.* in the *gen.*, and the *obj.* in the *acc.* (IY, IA), as II. 252. [above] (IY, WIH, Aud, Jm, A) and

عَهْدِي بِهَا الْحَقِّ الْجَمِيعِ وَفِيهِمْ * قَبْلَ التَّفْرِقِ مَيْسِرٌ وَنَدَمْ
My meeting in it with the whole tribe was when, before the separation, gaming and carousing were among them,
 where the *d.s.* supplies the place of the *enunc.*, as in سَمِعُ اذْنِي الْحَخْ [29] (IY), whence ضَرْبِي زَبَدًا قَاتِمًا
 the saying of Ru'ba [Ibn Al'Ajjāj (MN)]

وَرَأَى عَيْنَيِّي الْفَتَى أَخَاكَ * يُعْطِي الْجَرِيلَ فَعَلَيْكَ ذَاكَ
 (S) *And the seeing of mine eyes the youth thy brother is when he is giving largesse. Then that is incumbent upon thee* (MN): (2) it is *pre.* to the *obj.* (IY, IH, IA, Aud, A), whether

direct, adverbial, or causative, as ضَرَبَ اللَّصُونَ الْجَلَدَ The beating of the robber by the executioners, ضَرَبَ يَوْمَ الْجُمُعَةِ The beating of Friday, and ضَرَبُ الْتَّادِيْبِ The beating of correction or discipline (Jm): but only when there exists a circumstance indicative of the post.'s being an obj., either the occurrence of an appos. to it governed in the acc., according to the place [340], as أَعْحَبَنِي ضَرَبُ زَيْدٍ الْكَرِيمَ The beating of the noble Zaid surprised me; or the occurrence of the ag. plainly expressed after it (R), as إِنْ رَسْمٌ دَارٌ مَرْبَعٌ وَمَصِيفٌ * لِعَيْنِيْكَ مِنْ مَآهِ الْشَّوْعُونِ وَكَيْفَ [below] (IY, R), by AlHuṭai'a, *Is it from a rasing of an abode b., rain of springtide and summertide that thine eyes have a dropping of the water of the tear-ducts?* (AKB); or an id. indication, as أَعْحَبَنِي أَكْلُ الْخُبْزِ The eating of the bread surprised me [below] (R): and then its ag. is put (WIH, Aud, A); so that it governs [the obj. in the gen., and(IY)] the ag. in the nom. (IY, IA), as إِنْ رَسْمٌ دَارٌ الْحَنْ [above] (WIH), whence تَنْفِي يَدَاهَا الْحَنْ [252] (IA, A), like قَرَعَ الْقَوَاقِيرَ الْخَ [above] (Aud, A): and this[second (IA)] is not peculiar to poetry (IA, Aud A), contrary to the opinion of some (IA, A), as is proved by the tradition وَحَجَجَ الْبَيْتُ [above]; but it is rare (Aud, A): (3) it is pre. to the ag., and then the obj. is not mentioned (IY, Aud, A),

which is frequent (Aud), as XIV. 42. [above] (Aud, A), i.e., دُعَائِي إِيَّاكَ (Aud, Sn), and IX. 115. [508] (A), i.e., رَبَّهُ from his Lord (Sn): (4) it is *pre.* to the *obj.*, and then the *ag.* is not mentioned, [which is frequent (Aud),] as XLI. 49 [above] (IY, WIH, Aud, A), i.e., دُعَائِهُ الْخَيْرُ (Aud); and like it is لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ XXXVIII. 23. Assuredly he hath wronged thee by his asking for thine ewe: but, as for the saying of the poet

فَلَا تُكْثِرَا لَوْمِي فَإِنَّ أَخَاهُمَا * بِذِكْرَهُ لَيْلَى الْعَامِرِيَّةَ مُولَعُ

*Then multiply not ye two your blaming me, for verily your brother is addicted to his mentioning Lailà al 'Āmiriya, it contains two inf. ns., لَوْمٌ which is *pre.* to the *obj.*, the sense being ذِكْرٌ كَمَا إِيَّايٌ; and لَمْكُمَا إِيَّايٌ, which is *pre.* to the *ag.*, being the *obj.* (IY): (a) the *inf. n.* may be rendered by a *pass. v.* (IY, R), whence XXX. 2. [502], i.e., مِنْ بَعْدِ أَنْ غَلَبُوا (IY): and then governs the *obj.* in the *nom.*, vid. with an *id.* indication, as أَعْجَبَنِي أَكْلٌ خُبْزٌ Bread's having been eaten surprised me, i.e., أَنْ أَكِلَ خُبْزٌ; but may be *pre.* to it with a context indicative of the *post.*'s being in the place of a *nom.*, like the *gen.*'s having an *appos.* governed in the *nom.*, as يُعْجِبَنِي أَكْلُ الْخُبْزِ الْنَّقْى The fine white bread's being eaten surprises me (R): (5) it is [sometimes (Fk)] *pre.* to the *adv.* (R, IA, A, Fk),*

by extension [66] (Fk); and then governs [the *ag.* in (IA)] the *nom.* and [the *obj.* in (IA)] the *acc.* (R, IA, A, Fk), as عَجِبْتُ مِنْ شَرْبِ الْيَوْمِ ذِيْدَ عَمْرًا *I wondered at today's beating 'Amr by Zaid* (R, IA).

§ 340. The *n. post.* to the *inf. n.*, (1) if an *ag.*, is in the place of a *nom.*: (2) if an *obj.*, is in the place of (a) an *acc.*, if the *inf. n.* be rendered by أَنْ and the *act. v.*; (b) a *nom.*, if the *inf. n.* be rendered by أَنْ and the *pass. v.* (A). The *appos.* of the *gen.* [*post.* to the *inf. n.* (R, IA, Fk, Sn)] is (1) put into the *gen.* (IM, R, Fk), according to the letter (R, IA, Aud, A), which is preferable (R, A, YS), for conformity with the apparent inflection (R), as عَجِبْتُ مِنْ شَرْبِ ذِيْدَ الظَّرِيفِ *I wondered at the clever Zaid's beating* (A, Fk) and أَعْجَبَنِي أَكْلُ الْلَّحْمِ وَالْخَبْزِ *The eating of the meat and the bread surprised me* (Fk); but is restricted [by IM (YS)] in the Tashil to the case where no preventive hinders [it (Sn)], as [it is hindered], says Dm, in أَعْجَبَنِي ^{۱۶} اَكْرَمْكَ وَذِيْدَ *Thy honoring and the honoring by Zaid surprised me*, where putting the *appos.* into the *gen.* would produce a coupling to the *gen. pron.* without repetition of the genitival *op.*, which is forbidden (YS, Sn) by others than IM [158] (Sn): (2) made to accord with the place (IM, R, Fk), which is good (IM), as

أَعْجَبَنِي أَكُلُّ
 عَحِبْتُ مِنْ ضَرِبِ زَيْدٍ أَلَظَرِيفُ
 أَنْ
 وَالْتَّحِيمُ وَالْتَّحِيزُ
 with the *acc.* if the *inf. n.* be rendered by
 آنْ
 and the *act. v.* (Fk), and the *nom.* if it be rendered by
 آنْ
 and the *pass. v.* (YS): and to this the reading [of HB
 (K) II. 156.
 أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالْإِنْسَانُ أَجْمَعُونَ]
 Those, upon them is the curse of God and of the Angels
 and mankind, all of them is attributed by IM, and the
 tradition أَمَرَ بِقَتْلِ الْأَبْرَوْ وَذُو الْطَّفَيْتَيْنِ He ordered the short-
 tailed serpent and the serpent having two black stripes
 on its back to be killed is ascribed by some; while
 S cites يَا لَعْنَةُ اللَّهِ الْحَمْ
 [59] (YS); and hence
 حَتَّى تَهَجُّرَ فِي الرَّوَاحِ وَهَاجَهَا * طَلَبَ الْمَعِقِبِ حَقَّةَ الْمَظْلُومِ
 (IA, Aud, A), by Labid, describing a he-ass and his she-
 ass, Until he journeyed at midday in the beginning of
 the afternoon, and urged her on, to seek water, as the
 injured importunate creditor seeks his due (MN),
 أَسَالِكَ الشَّغْرَةَ الْيَقْطَانِ سَالِكُهَا * مَشَى الْهَمْلُونِ عَلَيْهَا أَلْخَيَعْلَمُ الْفَضْلُ
 (A), by AlMutanakhkhil alHudhalī, The traverser of
 the pass, whose traverser is wakeful from fear of foes,
 walking as walks the courtesan, on whom is a sleeveless
 shift, wearing a single garment (Jsh, MN), and
 قَدْ كُنْتُ دَائِنْتُ بِهَا حَسَانَا * مَخَافَةَ الْأَفْلَاسِ وَاللَّيَانَا

[346.A] (IA, Aud, A), by Ziyād al-Ambarī (IY, Jsh, MN, EC, J), say F and IY, which is more correct (MN), or by Ru'ba (Jsh, MN, EC), Ibn Al'Ajjāj (Jsh, MN) at Tamīmī (Jsh), *I took her (the maid-servant) in satisfaction of a debt due to me by Hassān, from my fear of his falling into poverty and delaying payment* (J), which is followed by

بِخَيْرٍ بَيْعُ الْأَصْلِ وَالْقِيَادَا

He is good at the sale of real property and maid-servants (MN): but [R says that this is] only when it cannot be made to accord with the form and apparent [inflection] (R). Fk does not relate any dispute here as to the allowability of apposition to the place, but does relate one in the case of the *act. part.* [346. A]; so that he suggests the notion that it is agreed upon here: whereas it is not so, but is allowed only by those who do not prescribe as a condition the existence of the requirer of the place; while those who do prescribe it understand an *op.*, as [is explained] in [the extract from] the fourth chapter of the ML [given in § 538] (YS). The language of IM appears to imply that apposition to the place [of the *gen. post.* to the *inf. n.* (Sn)] is allowable in the whole of the *apposs.* [131]; and such is the opinion of the KK and some of the BB: but S and those BB who agree with him hold that apposition to the place is not allowable, [because, says Shm, they prescribe, as a condition of observance of the place, the existence of the requirer of that

place, which is missing here, because the *n.* resembling the *v.* does not govern any word in the *nom.* or *acc.* except when it is synarthrous, or pronounced with Tanwîn, or *pre.* to something else than that word or its *ant.* (Sn)]; while Jr makes a distinction, allowing it in the coupled and *subst.*, and disallowing it in the *corrob.* and *ep.* [below]. Apparently, however, it is allowable, because it has been heard (A); and the *ep.* also is made to accord with the place of the *gen.*, contrary to the opinion of Jr (R).

§. 341. The *inf. n.* governs whether it be [in the sense of the (IY, WIH)] past (M, IH), as أَعْجَبَنِي أُمِسٌ ضَرْبُ زَيْدٍ عَمْرًا 'Amr yesterday surprises me (Jm); or [in the sense of (WIH)] any other [time] (IH) than the past, i. e., the (WIH, Jm) present [339] (IY, WIH, Jm) or future (M, WIH, Jm), as غَدًا or أَعْجَبَنِي إِكْرَامُ عَمْرٍ وَخَالِدًا آتَانِي 'Amr's honoring Khâlid to-day surprises, or to-morrow will surprise, me (Jm): because its government is [only (IY)] on account of its [containing the letters of the *v.*, and (IY)] being renderable by أَنْ and the [subsequent (IY)] *v.* [339] (IY, WIH), which sense is found in all the times (IY); and, since the *v.*, by which it is rendered, is past, present, or future [402], the *inf. n.* governs when in the sense of each of them (WIH). Z

shows by that the difference between the *act. part.* and the *inf. n.*, because the *act. part.* governs only when it denotes the *present* or *future* [345] (IY.) It is not prescribed as a condition [of the *inf. n.*'s government (Fk)] that it should be in the sense of the present or future, because it governs [not on account of its resemblance to the *v.*, but (A)] on account of its being the origin of the *v.*, contrary to the *act. part.* (A, Fk), which governs [only (YS)] on account of its resemblance to the *aor.* [*v.* (YS)]; so that it is prescribed as a condition [of the *act. part.*'s government (YS)] that it should be [in the sense of the (YS)] present or future (A, YS), because they are the two [times] indicated by the *aor.* [404] (A).

§. 342. The *inf. n.* is not preceded by its *reg.* [339] (M, IH, A), as the conjunct is not preceded by any part of the *conj.* [177] (A); so that زَيْدًا خَيْرٌ لَّهُ Thy beating Zaid will be good for him is not said, as زَيْدًا أَنْ تَصْرِيبَ خَيْرٌ رَّبِّكَ That thou shouldst beat Zaid will be good for him is not said (M). This is said to be because the *inf. n.*, when *op.*, is renderable by an infinitival *p.* with the *v.*, and the infinitival *p.* is conjunct [497, 571]; while the *reg.* of the *inf. n.* is really the *reg.* of the *v.* that is the *conj.* of the *p.*, and the *reg.* of the *conj.* does not precede the conjunct (R). And [similarly (IY, R), say they (R),] the *inf. n.* is not

separated from its *reg.* by an extraneous expression [339] (IY, R, A), i. e., something not governed by the *inf. n.* (IY), as the conjunct is not separated from its *conj.* [177] (A); so that أَعْجَبَ رُكُوبُ الْدَّابَّةِ زَيْدًا عَمِرٌو The riding of the beast by 'Amr surprised Zaid would not be allowable (IY), because part of the *conj.* may not be separated from part [177]; and كَتَبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَيَّ الْمِنَافِعُ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَقَوَّنَ أَيَّامًا مَعْدُودَاتٍ II.

179, 180. *Fasting hath been prescribed unto you, as it was prescribed unto them that were before you—peradventure ye will guard yourselves (from sins)—(fast ye) for certain days means صُومُوا أَيَّامًا [below] (R).* The “extraneous” is what is not dependent upon, nor supplementary to, the *inf. n.*, like the *inch.* and *enunc.*, and the *ag.* and *obj.* of a word other than the *inf. n.*; and the “non-extraneous” is what is dependent upon, and supplementary to, the *inf. n.*, like its *ag.* and *obj.*, and the *adv.* and [*prep.* and] *gen.* depending upon it (Sn). If any supposed instance of such [constructions] occur, it is explained away. A supposed instance of precedence is the saying [of AlFind azZimmānī (T)]

وَبَعْضُ الْحِلْمِ عِنْدَ الْجَهْلِ لِلْدَّائِةِ إِذْعَانٌ

[And some forbearance, before ignorance, is a submission to dishonor (T)], where the ل of لِلْدَائِةِ is not dependent upon the اذْعَانُ mentioned, but upon one sup-

pressed before it, indicated by the mentioned, the full phrase being وَبَعْضُ الْحِلْمِ عِنْدَ الْجَهْلِ إِذْعَانٌ لِلِّذَلَّةِ اذْعَانٌ
And some forbearance before ignorance, is (a submission) to dishonor, a submission, like the full phrase in such as XII. 20. [498] (A), i. e., وَكَانُوا رَاهِدِينَ فِيهِ
And were (listless) about him (Sn.) And a supposed instance of separation by an extraneous expression is the text أَنَّهُ عَلَيَ رَجْعَةٍ لَقَادِرٍ يَوْمَ تُبَلِّي أَسْرَائِيرُ
LXXXVI. 8, 9. *Verily He is able to restore him to life on the day when the secrets shall be tried,* where يَوْمَ is not governed in the acc. by رَجْعَةٍ, as Z [followed by B] asserts, otherwise the *inf. n.* would be separated from its *reg.* by an extraneous expression [لَقَادِرٍ]; and [a word, vid. the *inf. n.*, implying the sense of (Sn)] a conjunct would be predicated of [in sense, not letter, since the sense would be أَنَّ رَجْعَةً يَوْمَ تُبَلِّي أَسْرَائِيرُ يَقْدِرُ اللَّهُ عَلَيْهِ (Sn),] before the completion of its *conj.* [by the *adv.* (Sn)]: and the approved construction is to supply an accusatival *op.* for يَوْمَ, the full phrase being يَوْمَ رَجْعَةٍ (He will restore him to life) on the day; etc. (A), with Fath of the ي, from the *trans.* رَجَعَ, for affinity to the *inf. n.* (Sn). And hence also the saying أَمَّنْ لِلَّذِمِ دَاعِ بِالْعَطَا، فَلَا * تَمْنَنْ فَتَلَفَّى بِلَا حَمْدٍ وَلَا مَالٍ
Reproaching with the gift is conducive to blame : then

reproach not thou, so that thou be found without praise or wealth, where the ب governing العطاء in the gen. is not dependent upon المَنْ, so as to make the construction be المَنْ بِالْعَطَاءِ دَاعِ, although the sense accords with this, because the parsing would then be corrupt, since it would be liable to the two objections mentioned, [vid. separation by an extraneous expression, and predication of the conjunct before the completion of its *conj.* (Sn)]; and that is avoided by the dependence of the ب upon a suppressed [inf. n.], as though المَنُ لِلَّدِ دَاعِ المَنْ بِالْعَطَاءِ Reproaching is conducive to blame, (reproaching) with the gift were said, the second المَنْ being a *subst.* for the first, but suppressed, while its *reg.* is retained as an indication of it (A). And similarly, say they, the inf. n. may not be suppressed [339], and its *reg.* retained, because that would be like suppression of the conjunct and part of the *conj.*, with retention of the other part; unless the inf. n. be strongly indicated, in which case the suppression is like that mentioned in [the discussion on] the concomitate obj. [68-70]. This is what they say (R). But, [says R (Sn),] I see nothing to prevent the inf. n. from being preceded by its. *reg.*, when an *adv.* or its like, as ولا تأخذنكم بِهِمَا رَانَةٌ XXIV. 2. And let not pity for them take hold of you and فَلَمَّا بَلَغَ مَعَهُ الْسَّعْيَ XXXVII. 100. And, when he reached the age of working with him; and such precedence

is frequent in their language, while supplying the *v.* in such cases is a forced construction. For the predicament of what is renderable by something [else] is not always the same as the predicament of what it is renderable by (R, Sn); so that there is nothing to prevent the *inf. n.* from being renderable, as respects the sense, by the infinitival *p.*, notwithstanding that the former may not be subject to the predicaments of the latter. The genuine *obj.*, indeed, does not precede it, because its government is weak: but a tinge of the *v.* suffices for [the government of] the *adv.* and its fellow, so that they are governed even by what is extremely remote from government, like the *neg. p.* in LXVIII. 2. [498], and the *pron.* in

وَمَا الْحَرْبُ إِلَّا مَا عَلِمْتُمْ وَذَقْتُمْ * وَمَا هُوَ عَنْهَا بِالْحَدِيثِ الْمُرْجِمِ

[339], i. e., by Zuhair[*Ibn Abi Sulmà alMuzanî* (EM), addressing the clan of Dhubyān and their confederates, Asad and Ghafafān, and urging them to make peace with their cousins, the Banū ‘Abs, and deterring them from making war, the hardships of which they had known in the War of Dāhis (AKB)], *And war is not aught but what ye have known, and experienced; nor is it, i. e., my account, of it, the conjectural account* (EM, AKB). And the truth, says Sd, is that the *reg.* of the *inf. n.* may precede, when it is an *adv.*, because this is a word that a tinge of the *v.* suffices

for [governing] (Fk): while those who think that the *inf. n.* is not preceded by its *reg.*, unrestrictedly, are mistaken; and accordingly the **J** in the Ḥamāṣī's saying **إِذْعَانٌ وَبَعْضُ الْحَلْمِ الْأَخِ** [above] is dependent upon the **إِذْعَانٌ** mentioned, not upon another **إِذْعَانٌ** supplied (BS). And, according to this, the *inf. n.* may also be separated from its *reg.* by an extraneous expression, the *v.* not being supplied, as II. 179, 180 [above]. And similarly the *inf. n.* may govern when understood, provided that an indication of it exists (R). As for the *inf. n.* occurring as a substitute for the expression of its *v.* [339], the soundest opinion is that it is equal to the *act. part.* (1) in assumption of the *pron.* [according to the theory that the government belongs to the *inf. n.*, not to the *v.* that it is substituted for; while, according to the theory that the government belongs to the *v.*, the *pron.* is in the *v.*, and there is no *pron.* in the *inf. n.* (Sn)]; and (2) in allowability of being preceded by (a) the *acc.* governed by it, and (b) the *gen.* governed by a *prep.* dependent upon it, because it does not correspond to a *conjunct*, nor its *reg.* to the *conj.* (A), whether we proceed upon the theory that the government belongs to the *v.*, for which the *inf. n.* acts as a substitute in sense alone; or upon the theory that the government belongs to the *inf. n.*, as is expressly stated by A, on the ground that it is an

unrestricted *obj.* acting as a substitute for the *v.* in sense and government [41] (Sn).

§. 342. A. The *quasi-inf. n.* is what is equal to the *inf. n.* in indication [of its sense (A, MKh), vid. *accident* (Sn, MKh)]; but differs from it in being literally and constructively devoid of part of what is, [i.e., of the letters, *rad.* or *aug.* (Sn, MKh),] in its *v.*, without [receiving (IA)] compensation (IA, A): like ﴿عَطَّ﴾ giving, which is equal to ﴿اعْطَ﴾ [332] in sense; but differs from it in being literally and constructively devoid of the Hamza found in its *v.* ﴿اعْطَ﴾, without receiving any compensation for it (IA). So IM defines it in the Tashīl (A). The following, therefore, are excluded:—(1) قَاتِلٌ [332], because it is devoid of the † of قَاتِلٌ literally, but not constructively, for which reason the † is sometimes expressed, as قِيَّاتِلٌ, but converted into ى because preceded by a letter pronounced with Kasr; and (2) عَدَّةٌ [699], because it is literally and constructively devoid of the , of عَدَّةٌ, but receives the ـ as a compensation for it: so that these are *inf. ns.*, not *quasi-inf. ns.* (IA, A), contrary to قَوْسَنٌ from قَوْسَنٌ [331], and كَلَمٌ from كَلَمٌ [below], because they are literally and constructively devoid of part of what is in their *vs.*, [vid. the و and one of the two double letters, while the letter of prolongation in them is not a

compensation (Sn)]; whereas the property of the *inf. n.* is to include the letters of its *v.*, exactly, as تَوْضَأْ, *inf. n.* تَوْضُّهُ, or with an addition, as أَعْلَمْ *informed, inf. n.* إِعْلَامْ (A). The *v.* of كَلَامْ is either كَلَمْ or تَكَلَّمْ, the real *inf. n.* of which is تَكْلِيمْ [or تَكْلِيمْ], as IV. 162. [39] (IY on §. 1). BD, however, asserts that عَطَاءْ is an *inf. n.*, its Hamza being elided for lightness; but this is contrary to what is distinctly declared by other GG (IA). The quasi-*inf. n.* [sometimes (IA)] governs (IM, R) like the *v.* (IA), whether it be *pre.*, or aprothetic and anarthrous, or synarthrous (Sn), like the *inf. n.* [339] (R), as

أَكُفَّرًا بَعْدَ رَدِّ الْمَوْتِ عَنِي * وَبَعْدَ عَطَائِكَ الْمِائَةَ الْرِّقَاعَا
 [below] (IA), by AlKuṭāmī, praising Zufar Ibn AlHārith alKilābī, *What! Shall I be thankless after thy repelling of death from me, and after thy giving me the hundred grazing camels?* (Jsh, MN, AKB), whence the tradition [of 'Ā'isha (MN)] *On account of the man's kissing his wife is ablution necessary, [i. e., تَقْبِيل (MN),]*

إِذَا صَحَّ عَوْنُ الْخَالِقِ الْمَرْءُ لَمْ يَجِدْ * عَسِيرًا مِنَ الْآمَالِ إِلَّا مُيَسِّرًا
 [When the Creator's helping the man comes true, he does not find a difficult one of the hopes aught but made easy, i. e., إِعَانَةً (MN),] and

بِعِشْرَتِكَ الْكَرَامَ تُعَدُّ مِنْهُمْ * فَلَا تُرِينَ لِغَيْرِهِمْ أَلْوَافَا

[below] (IA) *By thine associating with the noble wilt thou be reckoned one of them. Then do not thou be seen to be a familiar friend to others, i. e., بِمُعاشرَتِكَ (J).* The quasi-inf. n. [that governs like its v. (MAd)] is the generic substantive transferred from its original meaning to import *accident*, like كَلَامٌ [above] and شَوَّابٌ [below] (Sh). The quasi-inf. n. is [of three kinds (Sh, A).] (1) what [indicates the sense of the inf. n., and (R)] begins with an aug. مْ (R, Sh, A) not denoting reciprocity [499] (Sh, A), like مَقْتُلٌ [333] (R, Sh), whence مَضْرُبٌ (Sh, A), مَحْمَدَةٌ (A), and مُسْتَخْرَجٌ (R); and this governs [like the inf. n. (A)], by common consent, as

أَظْلَمَيْمَ إِنْ مَصَابُكُمْ رَجَلًا * أَهْدَى يَ السَّلَامُ إِلَيْكُمْ ظُلْمٌ

[333] (Sh, A), by AlHārith Ibn Khālid (ID, Jsh, MN, CD) alMakhzūmī, but wrongly attributed [by H (MN, CD) in the D (MN)] to Al'Arji (Jsh, MN, CD), *O Zulaima, verily your afflicting a man that has offered the salutation to you is oppression* (Jsh, MN), i.e., إِصَابَتُكُمْ (Sh, Sn), because it is really an inf. n., named the mīmī inf. n., and sometimes, but only tropically, [i. e., carelessly (MAd),] called a quasi-inf. n. (Sh): (2) what is a [generic] proper name [for an accident (Sh)], like فَجَارٌ [8, 193] (Sh, A), سُبْحَانُ [8] بَرَّةٌ [8, 41], حَمَادٌ [193] (Sh), and يَسَارٌ *being in easy circumstances* (A), a proper

name of بَيْسُرْ, opp. of عَسْرٌ (Sn) ; and this does not govern by common consent (Sh,) (A) : (3) other than these two, which is the kind meant by IM (A), [vid.] what is a concrete substantive, used (R, Sh) in the sense of the inf. n. (R) to denote *accident*, like كَلَامٌ [above], which is orig. a substantive denoting the *words spoken*, but is transferred to the sense of تَكْلِيمٌ speaking ; and ثَوَابٌ [above], which is orig. a substantive denoting the *recompense* of the workers, but is transferred to the sense of إِيَّاكَ نَعْلَمُ recompensing (Sh) : and the government of this [sort Sh]] is disputed, being allowed by the KK and Bdd (Sh, A), on the authority of such (Sh) as أَكْفَرَا آلَ حِمْحِ [above] (R, Sh, A), i. e., إِعْطَاكَ thy giving, though عَطَاءً a gift is orig. a [concrete] substantive denoting *what is given* (R) ; and hence بِعَشْرَتِكَ آلَ حِمْحِ [above] (A), قَالُوا كَلَامُكَ هِنْدًا وَهِيَ مُصْبِغَةٌ * يَشْفِيكَ قُلْتَ صَحِيفَهُ ذَاكَ لَوْكَانَا [They said "Thy speaking to Hind (the beloved of this poet), while she is lending her ear to the speech, will heal thee." I said "True is that. Would that it existed !"] (MAD), i.e., تَكْلِيمُكَ (Sh)],

لَآنَ ثَوَابَ اللَّهِ كُلَّ مُوحَدٍ * جِنَانٌ مِنْ الْفِرَدَوْسِ فِيهَا يُخَلَّدُ
(Sh, A), by Ḥassān Ibu Thābit al-Anṣārī (MN, AKB), praising our Prophet Muḥammad (AKB), Because God's

recompensing every believer in His unity is with gardens of Paradise, wherein he shall be made to abide for ever (MAd), and the saying of 'A'isha مَنْ قَبْلَهُ الْرَّجُلُ الْمُحَاجِلُ [above] (A): but is forbidden by the BB (Sh, A), who supply these accs. with *vs.* to govern them (Sh). The government of the *quasi-inf. n.* is rare (IA, A), though regular, as is deducible from the antithesis [between "rare" here and "anomalous" below] (Sn). Those who assert that its government is allowed by common consent are mistaken: for the dispute about that, [when the *quasi-inf. n.* is not a proper name, and does not begin with an *aug.*, not denoting reciprocity (MKh),] is notorious (IA); while Sm says that its government is anomalous [above] (IA, A), citing the verse أَكَفَرُوا آتَخُ [above] (IA). And IM indicates its rarity by making عملٌ عَمَدٌ *indet.* [in his phrase

وَلَا يَمْسِي مَصْدِرٌ عَمَدٌ

And a quasi-inf. n. has a government] (A). But Diyá adDín Ibn Al'Ilj says in the Basít "And it is not unreasonable that what stands in the place of the *inf. n.* should govern like it; and one Grammarian is reported to have allowed that regularly" (IA).

THE ACTIVE PARTICIPLE.

§. 343. The *act. part.* is that [*n.* (WIH, Jm)] which is derived from [the *inf. n.* of (Sh, Fk)] a *v.*, to denote the *person*, [or *thing* (R, Jm, YS),] whereby [the accident denoted by (R, MAd)] that *v.* exists [339], in the sense of *originating* (IH, Sh, Fk), i. e., of [coming newly into (Jm)] *existence* (Jm, YS) after having not been (YS), and of *existing restricted by one of the three times* (Jm), like ضاربٌ *striking* and مُكْرِمٌ *honoring* (Sh). Thus ضاربٌ means *a* [*person*, or] *thing*, whereof *striking* is affirmable after having not been (YS). But this definition does not include all the *act. parts.*, as أنا مُقتَرِبٌ مِنْ زَيْدٍ مُقَابِلٌ عَمْرٍو *Zaid is opposite 'Amr and I am drawing near to such a one or xic مُتَبَعِّدٌ عَنْ فَلَانٍ* going far from him or مُجْتَمِعٌ معهٗ *combining, or uniting, with him*, because these accidents are *relations between the ag. and obj.*, not existing by one of them specially, to the exclusion of the other (R). And the *act. part.* is often used without importing *coming newly into existence* and *originating*, as in الله عَالِمٌ *God is knowing* [Note on p. 344, l. 6], أمْرَةٌ حَائِضٌ [268, 312], etc. (YS). The *act. part.* is the *ep.* [140] indicating an *ag.*, [vid. the *ag.* of the accident denoted by that *ep.* (Sn),]

when [that *ep.* is] conformable, in both genders, to the *aor.* of its *v.* [248,331] (A) in [arrangement of] vowels and quiescences without restriction [of sort], even though [only] according to the *o. f.*, as in the case of يَقُومُ [703] and قَاتِمٌ [708] (Sn); importing the sense thereof, [i. e., of the *aor.*, vid. the *present or future*, and likewise *innovative continuity* (Sn),] or the sense of the *pret.* [403]: so IM defines it in the Tashil (A). It is what indicates *origination and its ag.*: so that such as أَنْصَلُ superior [351] and حَسَنٌ beautiful [348] are excluded by “*origination*,” since they indicate only *subsistence*; and such as مَضْرُوبٌ struck [347] and قَامَ stood or *has stood* [402] by the mention of “*its ag.*” (Aud). The *act. part.* [derived] from [the *inf. n.* of (Sn)] [the unaugmented (IH, Aud)] *tril.* [*v.* (WIH, IA, Aud, Sh, Sn)] is formed upon the measure of فَاعِلٌ [347] (IH, IM, Sh, Fk), whether the *tril.* be *intrans.* (A), like غَدَى flowed (IM), i. q. سَالَ, *act. part.* غَادٍ flowing, and ذَهَبَ went, *act. part.* ذَاهِبٌ going; سَلِمَ was safe [below], *act. part.* سَالِمٌ safe; and فَرَّةٌ was lively [below], said of a horse, *act. part.* فَارِهٌ lively: or *trans.*, like [لَدَى reared, nourished, i. q. رَبَّي, *act. part.* غَادٍ rearing, nourishing, and (Sn)] ضَرَبٌ struck, *act. part.* ضَارِبٌ striking; and رَكَبٌ rode [below], *act. part.* رَاكِبٌ riding (A). That is

[frequent (Aud),] regular (IA),] in (1) [every (IA)] فَعَلْ with Fath [of the ع (IA)], whether *intrans.*, like غَدَا with Fath [of the ع (IA)], whether *intrans.*, like غَدَا [i. q. سَأَلَ (Aud),] and ذَهَبَ ; or *trans.*, like ضَرَبَ : (2) فَعِلْ, with Kasr [of the ع (IA)], when *trans.*, like رَكِبَ [above] (IA, Aud), and عَلِمَ knew, act. part. عَالِمٌ knowing (IA). But it is rare in (1) فَعِلْ [with Kasr (IA, Aud, A) of the ع (IA, A),] when *intrans.* (IM), like سَلِمَ [above] (IA, Aud, A), the regular forms being (a) فَعِلْ [in *accidents* (Aud, A)], like أَشْرَقَ exulting [432] (IM) and فَرَحَ rejoicing [432, 484] (Aud, A); (b) فَعَلْ [in *colors* and *constitutions* (Aud, A)], like أَسْوَدَ black and (IA, Aud) أَجْهَمَ unable to see in the sun; (c) فَعَلَانُ [in what indicates *fullness*, like يَانُ satisfied with drinking; or heat of the inside (Aud, A)], like صَدِيَانُ thirsty (IM): while مَرِيضُ sick and كَهْلُ middle-aged, [in the case of the *intrans.* فَعَلَ (Sn),] are anomalous (A), the regular forms being مَرِضَ and كَهْلُ, because they are [derived] from [the *inf. ns.* of *vs.*, denoting] *accidents* (Sn): (2) فَعِلْ (IM), with Damm (IA, Aud, A) of the ع (IA, A), like فَرَةَ [above] (Aud, A), the proper forms being (a) فَعِيلُ, [which is regular (Aud, Sn), according to others than IM (Sn),] like جَمِيلٌ comely, the *v.* of which is جَمِيلٌ (IM), شَجِيفٌ

noble (IA, Aud), and ظَرِيفٌ *smart, clever, witty* (Aud, A);
 (b) فَعْلُ [which is inferior to فَعِيلٌ (Aud, Sn),] like ضَخْمٌ
 bulky (IM) and شَهْمٌ sharp-witted (IA, Aud, A) : while the
 following are rare, [inferior to the two former (Aud),] in the
 case of (a) فَعْلُ (IM), like أَحْطَبٌ *dark-red* (IA, Aud,
 A) and أَحْرَشٌ *rough* (A); (b) فَعْلُ (IM), like بَطْلٌ *valiant* (IA,
 Aud, A) and حَسْنٌ *beautiful* (Aud, A); (c) فَعَالٌ, like
 cowardly; (d) فَعَالٌ, like شَجَاعٌ *brave*; (e) فَعْلُ,
 like جُنْبٌ *unclean* [239]; (f) فَعْلُ, like عَفْرٌ *bold, crafty*
 (Aud, A); (g) فَعْلُ, like غَمْرٌ *inexperienced in affairs*;
 (h) فَعَالٌ, like وَضَاءٌ [252]; (i) فَعُولٌ, like حَصُورٌ *having a*
narrow orifice to the teat; (j) فَعِلٌ, like خَشْنٌ (A), but,
 in the [Jh and] KF, خَشِنٌ *rough, rugged, coarse* [239],
 so that perhaps it has two *dial. vars.* (Sn). And [the
 act. part. of (IA)] فَعَلٌ, [with Fath (IA, Aud, A) of the
 ع (IA),] sometimes contents itself with another [measure
 (IA, Aud, A)] than فَاعِلٌ (IM), like طَيْبٌ *nice, شَيْحٌ old,*
ashy (IA, Aud, A), and عَفِيفٌ *chaste*. But the
 whole of these *eps.* are assimilate *eps.* [348], except فَاعِلٌ,
 like صَارِبٌ and قَائِمٌ [above], which is an *act. part.*, except
 when it is *pre.* to its *nom.*, vid. when it indicates *sub-*
sistence, [i. e., *continuance*, not *origination* (Sn),] like
 طَاهِرٌ الْقَدِيبٌ *pure of heart and distant in*

abode, in which case it also is an assimilate *ep.* [349] (*Aud, A*). IH says that (*R*) for this reason the *act. part.* is named اِسْمُ الْفَاعِلِ [from the expression فَاعِلٌ, which is the measure of the *act. part.* of the *tril.* (*R*),] because the *tril.* is frequent (*WIH, R*); not اِسْمُ الْمَفْعُلِ, nor اِسْمُ الْمُسْتَفْعِلِ [below]. But what he says requires consideration, because اِسْمُ الْفَاعِلِ does not mean the *n. denoting the (formation occurring upon the measure)* فَاعِلٌ, but the *n. denoting what does (the thing)*; while اِسْمُ الْمَفْعُلِ, and the like do not occur in the sense of *what does (the thing)*, so that one might say [or اِسْمُ الْمُسْتَفْعِلِ]. If, indeed, he had said “They apply unrestrictedly to *him that does not do an act*, as مُنْكَسِرٌ *broken* [491], مُتَدَحِّرٌ *rolled down* [495. A], ضَامِرٌ *ignorant*, and ضَانِرٌ *slender* [349], because what this shape is formed to denote does, in most cases, do an act, as قَائِمٌ *standing* and مُنْخَرٌ *bringing out*,” it would have been something (*R*). The *act. part.* [derived] from [the *inf. n.* of (*Sn*)] any [*v.*] other than the [unaugmented (*IH, Aud, A*)] *tril.* is formed upon the measure of the *aor.* [of the *act. voice* (*R, Jm*)], by putting an [*aug. (IM)*] م (*IH, IM, Sh, Fk*) pronounced with Damm (*IH, IM, Sh*), in place of the aoristic letter (*R, Sh, Aud, Jm, A, Fk*), at its beginning (*WIH, IM*), whether

the aoristic letter be pronounced with Damm or not (Jm); and pronouncing the penultimate with Kasr (IH, IM, Sh, Fk), literally, as in مُكْرِمٌ *honoring*, or constructively, as in مُخْتَارٌ *choosing* and مُحْمَرٌ *being red* (WIH), without restriction (IM, Sh), [i. e.,] whether the penultimate of the aor. be pronounced with Kasr (WIH, R, IA, Aud, A), as مُدْخِلٌ *introducing* and مُسْتَغْفِرٌ *asking forgiveness* (IH), or Fath (WIH, R, IA, Aud, A), as مُتَذَكِّرٌ *trying to remember* (WIH). Sometimes مُفْعِلٌ is (1) pronounced with Kasr of its م by alliteration to the ع, or with Damm of its ع by alliteration to the م, as مُنْتَنٌ or مُنْتَنٌ for مُنْتَنٌ [252]: (2) replaced by (a) فَاعِلٌ, as أَعْشَبَ *produced herbage, act. part.* ; عَاشِبٌ أَوْرَسَ ; عَاشِبٌ آيَفَعَ *produced the yellow plant called وَرْسٌ, act. part.* ; وَارِسٌ ; and آيَفَعَ *grew up, became adult, act. part.* يَافِعٌ ; and hence XV.

22. And we have sent the winds fertilizing, according to one interpretation (R), i. e., مُلْقَاحٌ like الطَّوَائِحُ i. q. لِبِنْكَ يَزِيدُ الْحَنْ in المُطِيقَاتُ. أَسْهَبَ , as مُفْعِلٌ (b) : (B) 23. لِبِنْكَ يَزِيدُ الْحَنْ went far, act. part. أَحْصَنَ ; مَسْهَبٌ married, took a wife, act. part. مُحْصَنٌ ; and الْفَجَحَ became bankrupt, destitute, act. part. مُنْفَجِحٌ (R). But Kasr of the م in مُعِينٌ from أَبَانَ helped, and مِيَّنٌ from اغَارٌ raided, and أَعَانَ was plain, by alliteration to the vowel of the following

letter, is anomalous (Tsr). They say that فَاعِلْ occurs i. q. مَفْعُولْ, as مَاءٌ دَافِقْ [سِرْكَاتِمْ], i. e., مَدْفُوقْ ; and عِيشَةٌ رَاضِيَةٌ [مَكْتُومْ] ; but these are rather rel. ns., like نَابِلْ [312], since the rel. n. is not obliged to have no v., but may also have a v. ; and the same expression is then common to the rel. n. and act. part. (R). The truth is that فَاعِلْ does not occur i. q. مَفْعُولْ , the instances cited being explained by the BBas rel. ns. ; and by the Rhetoricians as cases of tropical attribution, the proper phrases being كَاتِمْ صَاحِبَةٌ دَافِقْ صَاحِبَةٌ whose possessor is pouring out, كَاتِمْ صَاحِبَةٌ رَاضِيَ صَاحِبَةٌ whose possessor is hiding, and رَاضِي صَاحِبَةٌ whose possessor is finding is pleasant [312] (BS). And so the act. part. is said to be [sometimes] on the measure of the pass. part., as إِنَّهُ كَانَ وَعْدَهُ مَأْتِيَا XIX. 62. Verily He, His promise is coming, i.e., أَتَيَا ; but this is rather of the cat. of أَتَيْتُ الْأَمْرَ I did the matter, i. e., فَعَلْتُهُ , meaning مَفْعُولاً done (R). The act. part. governs like its v. (M, Fk), in the act. voice, *intrans.* or *trans.* (Fk), whether it be *prepos.* or *postpos.*, as زَيْدٌ ضَارِبٌ غَلَامٌ عَمْرًا Zaid is such that his young man is striking 'Amr and هُوَ عَمْرًا مُكْرِمٌ He is honoring 'Amr ; expressed or understood, as هُوَ ضَارِبٌ زَيْدٌ وَعَمْرًا He is beating Zaid, and (beating) 'Amr [346. A,

538], i. e., أَزَيْدًا أَذْتَ ضَارِبَةً (M), and وَضَارِبٌ عَمْرًا Art thou (beating) Zaid, beating him ?, as though you said أَضَارُبٌ [زَيْدًا أَنْتَ ضَارِبَةً] [62] (IY): except that (1) the *act. part.* may be *pre.* to its *reg.* [346.A], while that is not allowable in the *v.*; (2) the J [346. B, 504] is not prefixed to the *postpos. reg.* of the *v.*, while that is allowable here, as XLI. 16. [312]; (3) the *act. part.*, when an *enunc.* of a *du.*, does not govern a preceding word, so that هَذَا زَيْدًا صَارِبٌ وَتَارِكٌ is not allowable, because the *v.* would not be good here (YS). The *reg.* of the *act. part.* may precede (1) the *act. part.* [344], as هَذَا زَيْدًا ضَارِبٌ This man is striking Zaid; except when the *act. part.* is governed in the *gen.* by a *pre. n.* {below} or a *non-red. p.*, as in هَذَا زَيْدًا غَلَامٌ قَاتِلٌ and لَيْسَ مَرْتَزِقٌ زَيْدًا بِضَارِبٍ, which are disallowed; contrary to لَيْسَ زَيْدًا عَمْرًا بِضَارِبٍ Zaid is not striking 'Amr, though some disallow the last; while many except from the *pre. n.* [above] the words أَوْلٌ, مِثْلٌ, غَيْرٌ, and حَقٌ: (2) the *inch.* of the *act. part.*, as زَيْدًا هَذَا ضَارِبٌ This man is striking Zaid: so [says Syt] in the Ham' (Sn). And, as its *v.* governs the two *advs.* [64, 498], the *d. s.* [75], the *inf. n.* [39, 432, 435], the *causative obj.* [72], the *concomitate obj.* [68], and the rest of the *complements* [19], so does it (WIH, Jm). It governs only because of its resemblance to the *aor.* in measure and gender [248], in

indicating the *inf. n.* and admitting of denoting one of the two times [404], and in having the \mathfrak{J} of inception [604] prefixed to it (Fk). The intensive paradigm is that [*ep. (MAd)*] which is transmuted from [the form of (Fk)] فاعلُ, [*act. part. (Fk, MAd)*] of the *tril. (Fk)*,] into [the form of (Fk)] فَعَالٌ, مِفْعَالٌ, or فَعُولٌ frequently, and فِعْيلٌ rarely, to denote *intensification* (Sh, KN) of the quality (YS), as زَيْدٌ عَلِيمٌ بِهَذِهِ الْمَسَأَةِ Zaid is learned, or well-versed, in this question ; and repetition (MAd), and multiplication (Sh, Fk), of the act (Fk, MAd), as زَيْدٌ نَحَّارُ الْجَزْرِ Zaid is a great slaughterer of the fatted beast (MAd). [Thus] مِفْعَالٌ, فَعَالٌ, or فَعُولٌ is [often (Aud, A)] substituted for فاعلُ [below], in [importing *intensiveness* and (Aud, A)] *frequentativeness* (IM) of the sense (Sn). It is then entitled to the same government as فاعلُ had (IM) before the transmutation (A); and therefore governs like the *v.*, in the same way as the *act. part. [above] (IA)*, on the conditions mentioned (Aud, A) for the latter [345, 346] (Aud, Sn). Its predicament being that of the *act. part.*, it is divisible into what occurs as *conj. of جِ*, which [kind] governs unrestrictedly ; and what is denuded of جِ, which [kind] governs on the two conditions mentioned (Sh). And hence

أَخَا الْحَرْبِ لَبَاسًا إِلَيْهَا جَلَالَهَا * وَلَيْسَ بِوَلَاجٍ الْخَوَالِفِ أَعْقَلَهَا
 (IA, Aud, Sh, A), by AlKulākh Ibn Hazn (IY, AAz, Jsh, MN) Ibn Janāb (MN) atTamīrī (IY) asSa'dī (AAz, Jsh) alMinḳarī (AAz), the Rājiz (ID), describing himself (Jsh), *Being a man of war, wont to put on its trappings in readiness for it, and not wont to hide inside the tent-poles*, here meaning tents, knock-kneed from fright (AAz, Jsh, MN), and the saying [of one of them (IA)] أَمَّا الْعَسْلُ فَإِنَّمَا شَرَابٌ [whatever betide, honey I am wont to drink [below], transmitted by S (IA,A); the saying [of one of the Arabs (IA,A)] إِنَّهُ لَمِنْحَارٌ بَوَائِكَهَا Verily he is wont to slaughter their fat ones [below] (IA, Sh, Aud, A), also (A) transmitted by S (Aud, A); and

فَرُوبٌ بِنَصْلِ الْسَّيْفِ سُوقٌ سِمَانُهَا * إِذَا عَدِمُوا زَادًا فَإِنَّكَ عَافِرٌ [below] (Sh, Aud, A), by Abū Ṭālib (Sh, MN, AKB) 'Abd Manāf Ibn 'Abd AlMuṭṭalib (MN), uncle of the Prophet (AKB), lamenting [Abū (AKB)] Umayya Ibn AlMughīra [Ibn 'Abd Allāh Ibn 'Amr Ibn Makhzūm (AKB) alMakhzūmī (MN), the husband of his sister 'Ātika (AKB)], (*He is wont to strike with the blade of the sword the shanks of their fat ones. When they lack provisions, then verily thou art a slaughterer* (MN, AKB), an enallage from the 3rd to the 2nd pers. (AKB), and

عِشِيَّةَ سُعْدَى لَوْ تَرَآءَتْ لِرَاهِبٍ * بِدُوْمَةَ تَجْرِي دُونَهُ وَحَاجِيجُ
قَلَى دِينَهُ وَاهْتَاجَ لِلشَّوْقِ إِنَّهَا * عَلَى الشَّرْقِ إِخْرَانَ الْعَرَاءِ هَيْرَاجُ

(IA, A), by ArRā'i, *On an evening such that, if Su'da had shown herself to an anchorite at Dūma, below whom were traders and pilgrims, he would have hated his religion, and been roused to lust. Verily she is wont to rouse the brothers of asceticism to lust* (MN). And S cites

بَكَيْتُ أَخَا الْلَّاؤَاءِ يُحْمَدُ يَوْمُهُ * كَرِيمٌ رَوْسَ الْدَّارِعِينَ ضَرُوبُ

(M), by Abù Tālib, [I bewailed the brother of adversity, when his day was being praised. (He was) noble, wont to smite the heads of the mail-clad (AAz),] which contains an indication that فَعُولٌ may be preceded by its reg. [below] (IY). The government of these three is frequent (Sh). And the government of فَعَالٌ is more frequent than that of the next two, being regular according to the soundest opinion (YS). But this [substitution for فَاعِلٌ, with survival of the government (Sn),] is rare in فَعِيلٌ and فَعِيلٌ (IM, Sh). And فَعِيلٌ is much rarer than فَعِيلٌ (S). And hence the saying of one of the Arabs إِنَّ اللَّهَ سَمِيعٌ دُعَاءُ مَنْ دَعَاهُ Verily God is wont to hearken to the prayer of him that prays to Him [below] (IA, Sh), like

فَتَاتَانِ امَّا مِنْهُمَا فَشَبِيهَةُ هَلَالًا وَآخَرِي مِنْهُمَا تُشَبِّهُ الْبَدْرًا [below] (Aud, A), by 'Ubaid Allāh Ibn Kais arRukayyāt, (They are) two damsels, such that, as for one of them, she is closely resembling a new moon, and, as for another of them, she resembles the full moon (MN, EC); and

أَتَانِي أَنَّهُمْ مَرْقُونَ عِرْضِي * جَحَاشُ الْكِرْمَلَانِ لَهَا فَدِيدُ [below] (IA, Sh, Aud, A), by Zaid AlKhail (Sh), It has come to me that they are tearing my reputation to shreds, the young asses of AlKirmalān (a water in the mountain of Tayyi), making a noise (MN, AKB), and حَذِيرٌ أَمْوَارًا لَا تَضِيرُ وَآمِنْ * مَا لَيْسَ مُنْجِيَةً مِنَ الْأَقْدَارِ [below] (IA, A) (He is) wary of matters that harm not, and careless of what does not save him from the decrees (MN, EC, AKB) of God (EC), cited by S (IA, A), the slur cast on which is a fabrication of the envious (A). S cites also [as evidence of the government of فَعْلُ (A)] the saying of Labid [describing his she-camel (AKB),]

أَوْ مِسْكَلْ شَنِيجٌ عِصَادَةَ سَمْهَجٌ * بِسَرَاتِهَا نَدْبٌ لَهَا وَكُلُومٌ [below] (IY, A) Or a wild he-ass sticking to the side of a long-backed she-ass, on her back, that has scars and wounds from his biting her (Dw, AKB). And one of the BB, [i. e., Jr (MAd),] agrees with him about فَعْلٌ,

because it is on the measure of the *v.*; but disagrees with him about فَعِيلُ, because it is on the measure of the assimilate *ep.* [348], like ظَرِيفُ, which does not govern the *obj.* in the *acc.* (*Sh*). The intensive paradigms governing, by common consent of the BB, are three, فَعَالُ, مَفْعَالُ, and فَعُولُ, which are formed from the [unaugmented] *tril.*, as
 فَيَا كَرِزَامَ رَسْكُوْهَا بِي مُقْدَمًا * عَلَى الْحَرْبِ خَوَاضًا إِلَيْهَا الْكَتَائِبَا
 [by Sād Ibn Nāshib alMāzinī, *Then, O, I call the clan of Rizām, make ye ready in me an advanced guard for battle, apt to wade through the squadrons to it* (AKB)],
 ضَرُوبٌ بِنَصْلِ السَّيْفِ الْحَمْ [above], and إِنَّهُ لِمِنْحَارِ الْحَمْ [above]:
 and sometimes from حَسَاسٌ أَفْعَلَ sensitive from أَحَسَّ was sensible of, and أَدْرَكَ from دَرَانٌ [below]; and شُمٌّ مَهَاوِينَ شُمٌّ مَهَاوِينَ [344], *pl.* of مَهَوَانٌ [below]. S says that فَاعِيلُ, when transmuted into فَعِيلُ or فَعَلُ, also governs, (R). He cites, [as evidence of the government of فَعِيلُ]
 (IY),]

حَتَّى شَاهَا كَلِيلُ مَوْعِنَا عِيلُ * بَاتَتْ طَرَابًا وَبَاتْ الْلَّيْلَ لَمْ يَنَمْ
 (IY, R), by Sā'ida Ibn Juwayya (IY) alHudhaṭī,
Until lightning tiring out a time of the night, incessantly plying, roused them. They passed the night cheerfully, and it (the lightning) passed the night, not sleeping (AKB), where كَلِيلُ governs مَوْعِنَا in the *acc.* (IY, AKB)

as a direct *obj.* (AKB). That is disallowed by others, who say that مَوْهِنَا شَاهِنَا is an *adv.* to [not a direct *obj.* (AKB),] because كَلِيلٌ is *intrans.*; and that, if it even belonged to كَلِيلٌ, there would be no evidence in it, because it is an *adv.*, for which a tinge of the *v.* suffices (R). But [a plea is advanced, in justification of S, that (R)] كَلِيلٌ is i. q. مُكَلٌ (IY, R); and مَوْهِنَا its [direct] *obj.* by a trope, as أَتَعْبَتْ يَوْمَكَ I have tired out thy day is said. In that case, however, فَعِيلٌ is an intensive form of مُفْعَلٌ, [which is rare, extraordinary (AKB)]; and I say that there is no evidence in the ambiguous, especially when it is improbable (R). And S cites, as evidence of the government of فَعْلٌ, [the saying (R)] حَدَرْ أُمُورًا آلَحْ [above] (IY, R). But that is disallowed by others, who say that the verse is forged: Allāhikī is reported to have said "S having asked me for evidence of the transitivity of فَعْلٌ, I made this verse for him" (R). But, if S be reproached with [credulity in accepting] this verse, he has cited in evidence another verse, in respect of which he is irreproachable, vid. the saying of Labīd as-Sāhābī آلَحْ [above]; and, says Am, followed by ISB, we have found in the poetry of Zaid Al-Khail at-Tā'i as-Sāhābī another irreproachable verse, vid. آلَحْ [above] (AKB). When, however, فَعْلٌ and فَعِيلٌ are not

transmuted from the *act. part.*, as ظَرِيفٌ *smart* and سَاقِيُّوسْ *sagacious*, there is no dispute that they do not govern the *acc.*, since our discussion is about the intensive paradigms, not about the assimilate *eps.* [348] (R). فَعِيلٌ [often (IY)] occurs as an intensive form of مُفَاعِلٌ [above], as in عَدَابٌ الْمُلِيمُ II. 9. *A grievous chastisement* (IY,R), i. q. مُسْبِعٌ (IY), according to one opinion (R), and دَاعٍ سَمِيعٌ, i. q. مُسْمِعٌ [246] (IY), whence

أَمِنْ رَيْحَانَةَ الدَّاعِيَ السَّمِيعُ * بُورْقُنِي وَاصْحَابِي هُنْجُونْ (Iy,R), by 'Amr Ibn Ma'dikarib (IY) azZubaidi as-Shahabi, *Is the summoner making one hear from Raihana keeping me awake, while my comrades are slumbering?* (AKB). But, as for the فَعِيلٌ i. q. مُفَاعِلٌ, like جَلِيسٌ and حَسِيبٌ *calling to account* [246, 247, 269], it is not intensive; and therefore does not govern, by common consent (R). According to the KK, not one of the [five (Sh, Fk) intensive (R)] formations governs (R, Sh, Fk), because of the loss of the form wherein the *act. part.* resembles the *v.* (R); and, whenever an *acc.* occurs after [any of (Sh)] them, it is governed by a supplied *v.* (R, Sh, Fk). But this is far-fetched (Sh). The truth is that their government is allowable, because they are made to accord with the *act. part.*, since they import, repeated, what it imports; and because their government

is transmitted by hearsay, as in what is reported by S, إِنَّهُ لَمِنْحَارُ الْحَمْدِ أَمَّا أَنْعَسَلَ الْحَمْدِ [above], the sayings of the Arabs إِنَّ اللَّهَ غَفُورٌ ذَبَّ الْعَاصِيْنَ Verily God is ready to forgive the trespass of the sinners إِنَّ اللَّهَ سَيِّدُ الْحَمْدِ [above]

أَنَّا نَحْنُ أَنَّهُمْ الْحَمْدِ [above], and the poet's saying أَنَّهُمْ الْحَمْدِ [above] (Fk). The BB say that the intensive paradigms govern notwithstanding the loss of the *lit.* resemblance [to the *v.*], because the *intensiveness* in sense makes up for that deficiency; and also because, being *derivs.* of the *act. part.*, which resembles the *v.*, they do not fall short of the assimilate *ep.* in resemblance to the *act. part.*, for which reason the sense of the *present* or *future* is not prescribed as a condition [of government] for them, as it is not for the assimilate *ep.* [348]. But IBdh says that they do not govern, when in the sense of the *past*, like the *act. part.* [345]; and, in the verses cited, they obviously denote the *unrestrictedness* importing *continuity* [Note on *p.* 344, *l.* 6]. The intensive formations, like the *act. part.*, may be preceded by their *acc.* [above]: but Fr disallows this, because of their weakness [in government]; and this is a proof that, in his opinion, the government belongs to them. The general opinion is that these paradigms do not differ in *intensiveness* (Fk). H mentions that (YS) the paradigm formed [by the Arabs (YS)], to denote (1) one that does the thing once, is فَاعِلٌ, as قَاتِلٌ

slayer: (2) one that repeats the act, is فَعَالٌ, as قَتَّالٌ slaughterer [252]: (3) one that goes to extremes, and is strong, in the act, is فَعُولٌ, as صَبُورٌ very patient [252 , 269]: (4) one that is accustomed to the act, is مِفْعَالٌ, as اِمْرَأَةٌ مِذَكَارٌ [269]; and مِعَاقِبٌ when she is accustomed to give birth to male and female by turns: (5) one that is [like (CD)] an instrument, and apparatus, for the act, is (a) مِفْعُلٌ (D, YS), as مِحْرَبٌ warlike (D); (b) مِفْعَالٌ, as مِعْطَاهُ [328] (CD). But IBr observes that the distinction mentioned by H between فَعَالٌ, مِفْعَالٌ, and فَعُولٌ is not known to the GG, according to whom they are all synonymous (YS). IM's phrase "substituted for فَاعِلٌ" [above] implies that these paradigms are not formed from the *non-tril.*, [because the *act. part.* of the *non-tril.* is not upon the measure of فَاعِلٌ (Sn)]; and such is the case, except in what is extraordinary (A), like شَيْهَةٌ in the foregoing verse, since it is from أَشْبَهَ resembled (Sn). But he says in the Tashil "And مِفْعَالٌ, فَعَالٌ, مِفْعُلٌ, فَعُولٌ, and فَعِيلٌ are sometimes formed from أَنْعَلٌ [above]", alluding to their saying دَرَانْ quick in comprehension from أَدْرَكَ comprehended [above], and سَأَرْ wont to leave a heel-tap from أَسَرْ left a residue in the cup; مِعْطَاهُ [above] from أَعْطَى gave, and مِهْوَانْ wont to lay low from

أَهَانَ *laid low [above]*; زَهْقٌ *quick, active from was quick*; and سِمْعٌ *from made to hear [above]*, and نَذِيرٌ *warner from آنذرٌ warned (A)*.

§. 344. The numbers other than the *sing.* (IM), i. e., (IA, A), the *du.* and the [sound or broken (M, R, Jm)] *pl.* (M, IH, IA, Aud, A) of the *act. part.* (M, WIH, R, Aud, Jm, Sn) and intensive paradigms (M, R, Aud, Jm, Sn) are [made (IM)] like the *sing.* (M, IH, IM) in government [339] (M, WIH, IM, Jm) and conditions (IM, Jm). In the case of the *du.* and sound *pl.* [345], the reason is obvious, because they retain the form of the *sing.*, in which the *act. part.* resembles the *v.* [343] (R). Hence

الشَّاقِمَيْ عِرْصَى وَلَمْ أَشْتِمْهُمَا * وَالنَّادِرَيْنِ إِذَا لَمْ أَقْهَمَا دَمِي
[by 'Antara, Slanderers of my reputation, when I have not slandered them; and vowed, when I meet, i. e., see, them not, to shed my blood, while in my presence they dare not try it (EM)]; and وَالدَّاكِرَيْنَ الَّلَّهَ كَثِيرًا وَالدَّاكِرَاتِ XXXIII. 35. And the men and women often remembering God and هُلْ هُنَّ كَاشِفَاتُ ضُرَّةٍ XXXIX. 39. Shall they be dispelling His affliction? [346. A] (Aud, A), read [by IA1 (B)] with Tanwin (K, B), according to the *o. f.* (K), and with ضُرَّةٌ in the *acc.* (B). And in the case of the broken *pl.*, the reason is that it is a *deriv.* of the *sing.* (R). You say هُمْ قُطَّانٌ مَكَّةً They are inhabiting Makka

and هُنَّ حَوَاجْ بَيْتَ اللَّهِ They are making a pilgrimage to the House of God (M); and hence

ثُمَّ زَادُوا أَنْهُمْ فِي قَوْمِهِمْ * غُفْرٌ دَنَبِهِمْ غَيْرُ فُلَخْرٌ

(M, R, IA, Aud, A), by Tarafa (M), *Moreover they have surpassed their peers in that they are, among their people, ready to forgive their trespass, not boastful (MN)*, غُفرٌ [with two Dammas (MN)] being *pl.* of غَفْرٌ [246] (IY, Aud), and

شُمِّ مَهَاوِينَ أَبْدَانَ الْجَزُورِ مَحَا * مِيصِّ الْعَشِيَّاتِ لَا خُورِ وَلَا قَرَمْ [343], by AlKumait (M) Ibn Zaid alAsadi, *Haughty, wont to lay low the bodies of the fatted beast, very hungry in the evenings, because they put off supper on account of the guests coming by night, not faint, nor mean (AKB)*; and حُشَّعًا أَبْصَارُهُمْ LIV. 7. [80, 83] (Aud), so read (K, B) by Ibn Kathīr, Nāfi‘, Ibn ‘Āmir, and ‘Āsim (B), like يَخْشَعْنَ أَكْلُونِي أَبْرَاغِيَثُ أَبْصَارُهُمْ which is the *dial.* of those who say [21,146], vid. Tayyi (K). That [government] is frequent in فَوَاعِلٌ, because this *pl.* is as universal in فَاعِلٌ as the sound *pl.* [247] (IY). And hence

إِمْنَ حَمَلْنَ بِهِ وَهُنَ عَوَاقِدُ * حُبْكَ الْبَطَاطِقِ فَشَبَّ غَيْرُ مَهَبِيلٍ M, R, A), by Abū Kabir alHudhalī, *Of those that they (women) have conceived when they were tying the strings of the waist-cloth, i. e., not prepared for bed, so that*

he grew up to youth praised, liked, not execrated with the malison “Thy mother be bereft of thee!” (T); and

أَوَالِفَا مَكَّةَ مِنْ وْرَقِ الْحَبِي

(M, IA, A), by Al‘Ajjāj (M) *Haunting Makka, namely dusky pigeons (MN), orig. الحَبَّامِ (IY, IA, BS, MN), the I being elided [for lightness (IY); by poetic license (BS), because *aug.* (IY, MN)]; and the second م changed into ي (IY, BS, MN), from dislike to the reduplication (IY), as in تَقَضَّيْتُ for تَقَضَّيْتُ [685] (MN); and the [remaining] م then pronounced with Kasr for affinity [to the ي], and for rectification of the rhyme (BS). The *du.* and sound or broken *pl.* may be preceded by their *acc.*, like the sing. [343], as هُدَانٍ زَبِدًا ضَارِبَانِ These two are striking Zaid; هُولَاءَ زَبِدًا ضَارِبُونَ These are striking Zaid, هُزُبُونَ الْزَبِيدُونَ عَمْرًا ضَرَابُ The Zaids are striking ‘Amr, and أَلْهِنْدَاتُ عَمْرًا ضَوَارِبُ The Hinds are striking ‘Amr (IY). The ن of the synarthrous [*du.* and {sound (WIH)} *pl.* (WIH, Jm) of the *act. part.* (WIH)], when governing [its *reg.* in (WIH, Jm) the *acc.* (WIH, R, Jm) as an *obj.* (Jm)], may be elided, for the sake of lightness (IH), because the *conj.* is long by reason of the ن (Jm'), as in [the verse of the Book (WIH)] 234 (WIH, R), like the reading of [HB in (K)] XXII. 36. [112], with الْصَّلْوةَ in the *acc.* as an *obj.* (Jm), by supplying the*

ن (K). For the *J* is [in the sense of (WIH)] a conjunct [176, 177]: while the *conj.* is deemed long (WIH, R), because governing the *obj.* in the *acc.*; so that it may be lightened by elision of the ن, as the ن of the conjunct is elided in وَإِنْ أَلَّذِي حَانَتْ آلَحُ [178] and أَبْنَى كُلَّيْبَ الْحُ [117, 176, 178]. But, as for elision of the ن with the *gen.*, as أَلَضَارُ بُو زَيْدٍ [112, 599,], it is because of prothesis (R). And, in the case of the anarthrous, as in XXXVII. 37. [234], with the *acc.*, elision of the ن is weak, because the *act. part.* does not occur as *conj.* of the *J*; while the reading is not one to be relied upon (Jm).

§. 345. The [anarthrous (A, MAd) or synarthrous (MAd)] *act.* [or *pass.* (R)] *part.*, in order to govern [the direct *obj.* (Sn)], must not be a *dim.* [288, 292], nor qualified [147] (WIH, R, Sh, A, Fk) by an *ep.* (WIH), contrary to the opinion of Ks on both (A, YS) conditions (YS), because it is excluded by the *dim.* formation and by qualification, though not by dualization or pluralization, from its renderability by the *v.* [343, 347]. Some allow the *dim.* and the qualified to govern, by analogy to the *du.* and *pl.* [344]: but this is of no account, because of what we have mentioned; and, as for their saying أَنَا مُرْتَجِلٌ فَسَوِيرٌ فَرَسَحًا I am going on foot, and nearly travelling a league, it is allowable only because the *reg.* is an *adv.*, for which a tinge of the *v.* suffices

(R). Some of the moderns, [among the Westerns (MN),] say that the *dim.*, if no *non-dim.* be remembered for it, may govern, as

فِيَا طَعْمٌ رَّاحٌ فِي الْزَّجَاجِ مُدَامَةً * تَرْقَرَقَ فِي الْأَيْدِي كُمَيْتُ عَصِيرُهَا

(A), by Mudarris Ibn Rib'i (MN), *Then a taste of wine in the glass, whose juice is dark-red, is not wine that sparkles in the hands, where تَرْقَرَقٌ curtailed of one of the two تَ s (Sn)] is [in the place of the nom. as (MN)] ep. of مُدَامَةً, while كُمَيْتُ is in the gen. as ep. of رَّاحٌ* (MN, Sn). This, however, is not a case of government of the direct *obj.* by an *act. part.*, while the assertion that كُمَيْتُ is a *dim. act. part.* obviously requires consideration [274, 289]. The allowance of the government of the *dim.* is attributed by Syt in the Ham' to the KK, except Fr, his language being "And the KK, except "Fr, say, while Ns agrees with them, that the *act. part.*, "when a *dim.*, does govern. They base that upon their "opinion that what is regarded is resemblance to the "v. in sense, not appearance; and IM says that this "opinion is valid as is proved by the fact that the *act. part.*, when transmuted for *intensiveness* [343], governs, "from regard to the sense, not the appearance: while "Ns allows the *dim.* to govern by analogy to the broken "pl. [344]" (Sn). Nor is any argument for the govern-

ment of the qualified to be found in the saying [of Bishr
Ibn Abī Khāzim (MN, EC),]

إِذَا فَاقِدٌ خَطْبَاءَ فَرَحْيَنِ رَجَعَتْ ذَكْرُتْ سُلَيْمَى فِي الْخَلِيلِ الْمُرَابِلِ
[When an afflicted bereaved mother, (bereft of) two
children, sobs, I remember Sulaimà among the departing
neighbours (MN, EC)], since فَرَحْيَنِ is governed in the
acc. by a supplied v. expounded by فَاقِدٌ, the full phrase
being فَقَدَتْ فَرَحْيَنِ, because فَاقِدٌ, not being conformable
to its v. in femininization, does not govern [the acc.
(Sn)], since هُدَّهُ اُمْرَأَةٌ مُرْضِعٌ وَلَدَهَا is not said [268],
because مُرْضِعٌ is i. q. the rel. n. [312] (A), meaning
ذَاتُ مُرْضِعٌ having a suckling, like فَاقِدٌ [above],
and مُطْفَلٌ [252, 268], meaning ذَاتُ فَقْدٌ having a bereave-
ment, ذَاتُ طِفْلٌ having menstruation, and ذَاتُ حَيْصٌ
having a little one (Sn). It is [apparently (YS)] implied
that the op. act. part. must not be qualified, either before
or after the government (YS, Sn), according to what
seems to be the language of IU, which, Dm says, is
preferred by IM (Sn); and that Ks allows the qualified
to govern unrestrictedly [below]. Some, however, say that
Ks allows آنَا ضَارِبٌ أَيْ آنَا زَيْدًا ضَارِبٌ أَيْ ضَارِبٌ زَيْدًا,
which necessarily implies that he allows the
qualified to govern only when it is qualified after the

government (YS). IM says in the CT that some of our school agree with Ks in allowing the qualified to govern before [the mention of (Sn)] the *ep.*, [as هُدَا ضَارِبٌ زَيْدًا هُدَا ضَارِبٌ أَئِ ضَارِبٌ عَاقِلٌ (Sn),] because its weakness arises after [the mention of] the *ep.*, not before it (A, YS). But others relate that this distinction is made by the BB and Fr, while Ks and the rest of the KK allow the qualified to govern unrestrictedly [above] (A). The correct practice, as laid down in the ML [147], is to make this distinction (Sn). The *act. part.* is either conjoined with [the conjunct (Sh)] لِّـ, or denuded (IA, Sh) of it (Sh). If conjoined with لِّـ, it governs (IH, IM, Sh, KN) like its *v.* (Sh, Fk), unrestrictedly (IH, Aud, Sh, KN), whether [in the sense of the (IM, R)] *past, present, or future* (IM, R, Sh, Fk), supported or unsupported (Fk), because it then occurs in the place of the *v.*, since the property of the *conj.* is to be a *prop.* [177] (IA, Fk), [or rather], because it is really a *v.* (WIH, R), made to deviate from the shape of the *v.* to that of the *n.*, because of their dislike to prefixion of لِّـ to the *v.* (WIH), as جَاءَ الْفَسَارِبُ زَيْدًا أَمْسِـ or آتَـ or غَدًا آتَـ or لَآنَـ *He that yesterday beat, or now beats, or to-morrow will beat, Zaid has come* (Fk). Imra alKais says

أَلْقَاتِيلِينَ الْمَلِكَ الْحَلَاحَلَادَ * خَيْرٌ مَعْدَةٌ حَسَبًا وَنَائِلَـ
[Who slew the valiant king, the best of Ma'add in

honor and bounty (Jsh)], making القاتلين govern , notwithstanding its being in the sense of the past, because by "the valiant king " he means his father; and this verse also contains a proof of its governing when a pl. [344] (Sh). Mb and others cite as evidence the saying

فِيْتْ وَاللَّهُمَّ تَغْشَانِي طَوَّافَةً

مِنْ خَوْفِ رِحْلَةٍ بَيْنِ الظَّاعِنَيْنِ غَدَا

[quoted in the *Idāh* by F, who attributes it to Jarīr, *Then I passed the night, while the nocturnal visitants of distress were overpowering me from fear of the departure, and fear (خُوف) being here suppressed, according to F) of the separation, of the travellers on the morrow (AKB)] : but *غَدَا* may be governed in the *acc.* by [one of three *ops.* (AKB),] *رِحْلَةٍ* or *بَيْنِ* or *الظَّاعِنَيْنِ*, while the evidence of the equivocal is weak ; and moreover our discussion is about what governs a direct *obj.* [below] in the *acc.*, while a tinge of the *v.* suffices for the *adv.* (R). This is the well-known opinion (IA,A), that the *act part.* conjoined with *جِل* governs unrestrictedly, because it occurs in a place where it must be renderable by the *v.* (A). F, however (R), [and] many of the GG (IA), and [among them (IA)] Rm, assert that it governs only when *past* (R, IA), not when *present* or *future* ; while some assert (IA), and it is transmitted from Mz (R), that it does not*

govern at all, and (IA) that the *acc.* after it is governed by a *v.* understood (R, IA), because, the *J*, according to him, not being conjunct, the synarthrous is not really a *v.* (R): and these two opinions are mentioned by IM in the Tashil [below] (IA). And Akh says that the synarthrous, when in the sense of the *past*, governs the *acc.* only as being assimilated to the direct *obj.*, as in بَدْ أَلْحَسْنُ الْوَجْهَ [350], not as being a direct *obj.*; but the weakness of what he says is obvious (R). IM, however, in the CK, followed by (A) his son [BD (IA)], says that it governs, when *past*, *present*, or *future*, by common consent (IA, A): whereas in the Tashil [above] he transmits the dispute, saying that the *acc.* in what follows the [*act. part.* (Sn)] conjoined with *J* is not peculiar to the *past*, contrary to the opinion of Mz and those who agree with him; nor governed by assimilation to the direct *obj.*, contrary to the opinion of Akh, [according to which the *J*, says Dm, is a *p.* of determination, not a conjunct (Sn)]; nor by an understood *v.*, contrary to the opinion of some (A). If denuded (IA, Aud, Sh, KN) of *J* Sh, Fk), the *act. part.* governs (IH, IM, Sh, KN) the *nom.* and *acc.* (IA), like its *v.* (IH, IM, Fk), *trans.* [to one or two *objs.* (WIH, Jm)] or *intrans.* (WIH, Jm, A), only (Sh) upon two conditions [343] (IH, IM, Sh, KN), which are indispensable to the validity of its government of the *acc.* (Fk), contrary to

its government of the *nom.* [below] (YS). The first condition is that it should be [in the sense of the (IH, Aud, Sh, A)] *present* or *future* (IH, IM, Sh, KN), real or historic (WIH, IM), or of *innovative continuity* [343] (Sn), because it governs only on account of its conformability to [i. e., agreement in vowels and quiescences with, the *v.*, whose sense it imports, vid. (IA)] the *aor.* [343] (IA, A), which is like that (A), i. e., is in the sense of the *present* or *future* [or of *innovative continuity*] (Sn); so that the *act. part.* then resembles the *v.* in form and sense (IA). The reason for prescribing one of the two times is to complete the resemblance of the *act. part.* to the *v.* in form and sense, because, when in the sense of the *past*, it resembles the *v.* in sense, not form, since it is never commensurable with the *pret.* (R). If the [trans. (Jm)] *act. part.* denote the *past.*, it must be ideally *pre.* [111] (IH) to [what is (R)] its *obj.* (WIH, R, Jm) in sense (R), contrary to the opinion of Ks [below] (IH). You do not say هَذَا ضَارِبٌ زَيْدًا أَمْسِ ; but must prefix the *act. part.*, saying ضَارِبٌ زَيْدٌ [111] (IA). And, since it is established that the *act. part.*, when in the sense of the *past*, does not govern, its prothesis must be *id.*, producing *determination*, when it is *pre.* to the *det.* [111] (R). And, if the *act. part.* have another *reg.* [than what it is *pre.* to (WIH, Jm)], this is governed [in the *acc.* (WIH, Jm)] by a

supplied *v.* (IH), indicated by the *act. part.* (WIH), as زَيْدٌ مُعْطِي عَمْرُو دِرْهَمًا أَمْسِى [below], where دِرْهَمًا is governed in the *acc.* by أَعْطَى supplied (WIH, Jm). The government of the *act. part.*, however, [when in the sense of the *past.* (R),] is allowed by Ks [above] (WIH, R, IA, Aud, Sh, Jm, A, Fk), Hsh, and IMDa (Sh), on the authority of وَكَلَبُهُمْ بَاسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ XVIII. 17. *While their dog is stretching out his forelegs at the entrance* (R, IA, Aud, Sh, Jm, A, Fk). But others explain this away (R, IA, Aud, Sh, A, Fk) as a historic present (R, IA, Aud, A, Fk, MAd), which is said by An to mean that you assume yourself to be, as it were, present at that time; or assume that time to be, as it were, present now: and is admirably said by Z to mean that you assume that past act to be occurring at the time of speaking (R), what has occurred being assumed to be occurring now, for which reason the *act. part* is interpreted by the *aor.* (Fk), the sense being يَبْسُطُ ذِرَاعِيهِ (Aud, A), as is proved by the fact that [the , in وَكَلَبُهُمْ is denotative of state, for which reason (Fk)] وَنَقْلَبُهُمْ And We turn them is said [before it (A)], not وَقَلَبْنَا عَمْرُونَ (Aud, A, Fk). Ks relies upon the allowability of زَيْدٌ مُعْطِي عَمْرُو أَمْسِى دِرْهَمًا Zaid was giving 'Amr yesterday a dirham (WIH, R), زَيْدٌ ظَانَ عَمْرُو أَمْسِى كَرِيمًا Zaid was thinking 'Amr yesterday to be generous, and VI. 96. [346. A, 538, Note]

on p. 346, l. 6]. Sf says that the best course here is to say that the *act. part.* governs the second *obj.* by necessity, because it cannot be *pre.* thereto, since it is *pre.* to the first *obj.*; so that the verbal sense contained in the *act. part.* in the sense of the *past* is deemed sufficient to make it govern. But, says he, government is not allowable without such a necessity as this; and therefore the *act. part.* in the sense of the *past*, notwithstanding the frequency of its occurrence in the language, is nowhere found to govern the first *obj.* But F, and with him many, say that the second *obj.* is governed by a *v.* indicated by the *act. part.*, as though, when زَيْدٌ مُعْطِي عَمْرٍو أَمْسِ were said, the hearer asked "And what did he give?", and the speaker then replied أَعْطَاهُ دِرْهَمًا, meaning *(He gave him) a dirham*, like the *ag.* in لِبِيلَكَ يَزِيدُ فَتَارِعُ الْحَمْ [23]; so that, by this interpretation, the necessity for making the *act. part.* govern, when in the sense of the *past*, is avoided. And, though An says, in refutation of F, that this is not correct in such as هُدَا ظَلَانْ زَيْدٌ أَمْسِ قَائِمًا This man was thinking Zaid yesterday to be standing [346 A], because suppression of one of the two *objs.* of ظَلَانْ would ensue, F may assert that this is allowable with indication [443], even though it be rare; and the opinion of F, that the *acc.* is governed by a supplied *v.*, not by

the *act. part.* forced to govern it by necessity, as is the opinion of Sf, is fortified by the allowability of your saying هَذَا ضَارِبٌ زَيْدٌ أَمْسِ وَعَنْرَا [346A], with the coupled in the *acc.*, because there is no necessity here to put عَنْرَا into the *acc.*, as Sf asserts of ذَرَهُمَا, since it is better to make the *appos.* agree with the apparent inflection of the *ant.* (R). And similarly, if the *act. part.* have two other *objs.*, they are governed in the *acc.* by subaudition of the *v.* [346 A], as زَيْدٌ مَعْلُومٌ عَمِّرٌ إِبَاهٌ أَفْضَلٌ زَيْدٌ مَعْلُومٌ عَمِّرٌ إِبَاهٌ أَفْضَلٌ Zaid was yesterday making 'Amr to know him to be the most erudite of the learned ; and similarly with the rest of the complements [19] (WIH). The government of the *nom.* by the *act.* and *pass. parts.* is allowable unrestrictedly, whether they be in the sense of the *past*, *present*, or *future*, or denote none of the three times, but the unrestrictedness importing continuity, as زَيْدٌ ضَامِرٌ بَطْنَهٌ Zaid is slender in his belly and مُودِبٌ خَدَامَهُ has well-trained servants [349], because the least resemblance to the *v.* suffices for government of the *nom.* on account of the extreme peculiarity of the *nom.* to the *v.* (R on Prothesis). And Fk appears to say that the *act. part.'s* government of the *nom.* [above] does not depend upon either of the two conditions. As for [the *act. part.'s* independence of] the first [condition in its government of

the *nom.*], that is expressly declared by others (YS). [For example, R and A say that] the condition that the [anarthrous *act. part.*] should be [in the sense of the] *present or future* (R), [as also] this dispute [between the majority and Ks (Sn)] about the anarthrous [*act. part.* in the sense of the] *past* (A), relates only to its government of the [direct (A)] *obj.* (R,A), not of the *ag.* because no condition of *time* is needed for [government of] the *nom.*, as we mentioned in [the foregoing extract from] the chapter on Prothesis (R on the *Act. Part.*). As to its governing the *ag.* in the *nom.*, IJ, Shl,[and most of the moderns (YS),] hold that it does not govern the explicit *n.* [in the *nom.* (YS)]; while many hold that it does, which is apparently the language of S, [and is preferred by IU (A)]: and IU says that it governs the *pron.*, by common consent; while others relate that its government of the *pron.* is disallowed by IKh and [his master (YS)] ITr (A,YS), which is improbable (A). And, as for [the *act. part.*'s independence of] the second [condition in its government of the *nom.*, there is authority for that also, because] IHsh says in the ML that the most obvious reason for the disallowance of قَاتِمْ آلْرَيْدَانْ [24,25,346] by the majority [of the BB] is want of the condition requisite for the *nom.* to be a sufficient substitute for the *enunc.*, vid. precedence of a *neg.* or *interrog.*, not want of the condition of government, vid.

support [346]; and assigns two reasons for that, the second of which is that support and the *qual.*'s being in the sense of the *present* or *future* are prescribed as conditions only for government of the *acc.*, not for government unrestrictedly (YS). But Syt says, which is the soundest opinion, that the anarthrous *act. part.* governs the explicit *n.* only on condition of being supported [346]. And, in that case, the condition of the government of the explicit *n.* in the *nom.* is support, not the *act. part.*'s being in the sense of the *aor.*: while the saying of [IHsh in] the ML, that the majority prescribe support and the *qual.*'s being in the sense of the *present* or *future* as conditions only for government of the *acc.*, means that they prescribe the combination of the two matters; for support is a condition, according to the majority, for government of the *nom.* also: so say Dm and Shm (Sn).

§. 346. The second condition is that the *act. part.* should be supported, [even though only constructively (Sh, Fk),] upon (IH, IM, Sh, KN) what will approximate it to the quality of *v.*, vid. (A), one of four [things], i. e., (Sh), (1) its subject (IH), i. e., the [*n.*] qualifiable by it (Jm), (a) an *inch.* (WIH, IM, R, Sh, KN, Jm), whose *enunc.* is the *act. part.* (IM, Sh), (a) actually (R,A), as زَيْدٌ ضَارِبٌ عَمْرًا Zaid is beating 'Amr (IA); (b) orig.,

as كَانَ زَيْدٌ ضَارِبًا أَخَاهُ Zaid was beating his brother, ظَنَنتُكَ ضَارِبًا أَخَاكَ I thought thee to be beating thy brother (R), and أَعْلَمْتُ زَيْدًا عَمْرًا ضَارِبًا بَكْرًا I made Zaid to know 'Amr to be beating Bakr (IA), and إِنَّ زَيْدًا ذَاهِبٌ غُلَامَاهُ Verily Zaid is such that his two men-servants are going away (R), whence LXV. 3. [44, 346A] (Sh): (b) a *n.* qualified (WIH, IM, R, Sh, KN, Jm) by the *act. part.* (IM, Sh), such *n.* being (a) mentioned (A), as مَرَرْتُ بِرَجُلٍ ضَارِبٍ زَيْدًا (IA, Sh); (b) supplied, as will be seen (A), whence يَا طَالِعًا [below], i.e., يَا رَجُلًا (Fk): (c) a *s. s.* (WIH, R, IA, Jm, A, Fk), as جَاءَ زَيْدٌ رَأْكِبًا فَرَسًا Zaid came riding a mare (IA, Jm, A, Fk), which sort is included [by IM (IA)] in the "qualified" (IA, A): (2) the [interrog. (Jm)] Hamza (IH), or rather, as Jz says (R), an interrog. (IM, R, Sh, KN) *p.* (R), (a) expressed (R, A), as

أَنَا وَرِجَالُكَ قَتْلَ أَمْرِيِءٍ * مِنْ الْعِزَّةِ فِي جِبِيلٍ اعْتَاضَ ذَلَّ

(Sh¹, by Ḥassān Ibn Thābit, Are thy men purposing the slaying of a man that, in exchange for a high estate in thy love, has taken a low estate? (MAd), whence

أَمْنِحْزَ أَنْتُمْ وَعْدًا وَثَقْتُ بِهِ * أَمْ أَفْتَغَيْتُمْ جَمِيعًا نَهْجَ عَرْقُوبِ Are ye going to fulfil a promise that I trusted to? Or have ye all followed the path of 'Urkūb? (A); (b) sup-

plied (R, A), as مُهِينٌ زَيْدٌ عَمْرًا أَمْ مُكْرِمٌ مُهِينٌ زَيْدٌ عَمْرًا أَمْ مُكْرِمٌ Is Zaid abasing 'Amr or honoring him? (A), i.e., مُهِينٌ [below] (Sn). (3) a neg. (WIH, IM, R, Sh, KN, Jm) *p.* (R, Jm), like (Jm) مَا (IH), لَا or إِنْ (Jm), (a) expressed (R, Sn), as مَا رَاعَ الْخُلَانُ ذِمَّةَ نَاكِثٍ * بَدْمَنْ وَفَى يَحِيدِ الْخَلِيلَ خَلِيلَ (Sb) Friends keep not the covenant of a promise-breaker, but he that keeps faith finds the friend to be a friend (MAd); (b) implied, as إِنَّمَا قَائِمٌ آلَ زَيْدَانٍ Only the two Zaids are standing, i.e., مَا قَائِمٌ إِلَّا آلَ زَيْدَانٍ Not any but the two Zaids are standing (R, Sn) : (4) a *voc. p.* (IM), as يَا طَالِعًا جَبَلًا [below] (IA, A). But IM's saying that it is supported upon the *voc. p.* is an inadvertence (Aud): while the correct opinion is that being in the *voc. p.* is not one of those (A) permissives of government (Sn), because the *voc. p.* being peculiar to the *n.*, cannot be an approximative to the *v.* (Aud, Sn); and that the permissive is only the support upon the supplied qualified, the full phrase being يَا رَجُلًا طَالِعًا [below] (A). The *act.* and *pass. parts.*, notwithstanding their resemblance to the *v.* in form and sense, may not govern the *ag.* and *obj.* primarily, like the *v.*, because their requirement, and government, of the *ag.* and *obj.* are contrary to their constitution, since they are constituted, as we mentioned, to denote the *thing cha*

racterized by [the accident denoted by] the inf. n., whether [such accident be] existing by the thing, as in the case of the act. part.; or falling upon it, as in the case of the pass. part.: while the thing so circumstanced requires neither *ag.* nor *obj.* It is therefore prescribed, as a condition of their government, that they should be strengthened (1) by the mention of what they are constitutionally in need of, vid. what particularizes them, because they are constituted to denote *a vague thing*, [which is] characterized by the accident [denoted by the inf. n.] that they are derived from, [and is] preceded by the mention of what particularizes it, as جُلْ فَارِبٌ or ضُرُوبٌ a man beating or beaten; or (2) by their occurrence after a p. more appropriate to the v., like the *interrog. p.* and *neg. p.* (R). The *act. part.* is sometimes known [by some indication, oral or circumstantial (Sn),] to be an *ep.* of a suppressed [qualified (IA)], in which case it is entitled to the government described (IM), as مُخْتَلِفُ الْوَانٍ

XXXV
25. (*A kind*) varying in its colors, i. e., صِنْفٌ (Aud, A), whence

وَكُمْ مَالِئِي عَيْنِيْهِ مِنْ شَيْءٍ غَيْرِهِ
إِذَا رَأَيْتَ نَحْوَ الْجَمْرَةِ أَلْبِيْضُ كَالْدَمِيَّ

[by 'Umar Ibn Abi Rabī'a alMakhzūmī, referring to the daughter of Marwān Ibn AlHakam, And how many (*a person*) there is in the days of Minā, bootlessly

filling his eyes with the thing of another, when the women fair, like images of ivory, go at eve to the casting of the pebble! (MN)], i. e., وَكُمْ شَخْصٌ مَالِيْ (IA), and [similarly (IA)]

كَنَاطِحُ صَخْرَةً يَوْمًا لِيُوهِنَهَا * فَلَمْ يَضْرِهَا وَأَدْهَى قَرْنَةً الْوَعْدَ

[by AlA'shà Maimûn Ibn Kais, *Like (a mountain he-goat) butting a rock one day to shake it, so that he harmed it not, and the mountain he-goat broke his horn* (MN)], i. e., كَوَعِدَ نَاطِحٌ [below] (IA, Aud, A), and

يَا طَالِعًا جَبَلًا O (man) climbing a mountain [above], i. e., يَا رَجْلًا طَالِعًا [48] (Aud, A). IM says that the *act. part.*, when an *enunc.*, or even a *d. s.*, is supported upon the qualified, but that the latter is supplied. This, however, is a forced construction, especially in the case of the *d. s.*, because the *d. s.* seldom occurs as a *prim.* qualified by a *deriv.*, as in XII. 2. [77], which is what is named subsidiary *d. s.* [74] (R). And [support upon (Aud)] the supplied [*interrog.* also (A)] is like [support upon (Aud)] the expressed, as مُهِينٌ زَيْدٌ الْحَنْجُونُ [above], i. e., أَمْهِينُ (Aud, A). My saying "even though only constructively" [above], is an allusion to such as كَنَاطِحُ صَخْرَةً الْحَنْجُونُ [above],

كَلِيلَ شِغْرِيْ مُقِيمُ الْعُذْرَ قَوْمِيْ * لَيْ أَمْ هُنْ فِي الْحُبِّ عَادِلُونِيْ

[Would that I knew (whether) my people would uphold the excuse for me, or they would be upbraiding me for loving (MAd)], and ضَارِبًا عَمْرًا (I saw him) striking 'Amr in reply to "How sawest thou Zaid?" for these [act. parts.] govern because supported upon a supplied [word], since the o. f. is كَوَاعِلٌ نَاطِحٌ [above], and أَمْقِيمٌ رَأَيْتُه ضَارِبًا (Sh). Thus IHsh's saying refers to the qualified, inclusive of the s. s.; and to the interrog. : and apparently to the *inch.* also, as ضَارِبٌ عَمْرًا (He is) striking 'Amr in reply to "Is Zaid striking 'Amr ?, i. e., هُوَ ضَارِبٌ; but not to the neg. (MAd). If not supported upon any of the preceding the act. part. does not govern (A). Its government, however, is allowed by [the KK and (MAd)] Akh (IY, R, A, Fk, MAd), without support (IY, R, MAd) upon any of the things mentioned, as قَائِمٌ الْزَّيْدَانِ [24,25,345] (R), on the evidence of خَيْرٌ بَنُو لَهْبٍ آخِنْ [24] (Fk, MAd). But here the qual. does not govern an acc., while it has already been explained that the two conditions are prescribed only for its government of the acc. [345] (YS). And [there is no evidence in the verse because (Fk) خَيْرٌ بَنُو لَهْبٍ is attributable to *hyst.-prot.*, خَيْرٌ being assumed to be like ظَاهِيرٌ (KN) in LXVI. 4. [24,571] (Fk).]

§ 346 A. The existence of these two conditions does not necessitate government of the *act. part.*, which may, on

the contrary, be *pre.* to its *obj.* (Fk). It is not *pre.* to the *ag.*; [nor to the *d. s.* or *sp.* (YS, MKh) or the like (YS);] but [only (Sn)] to the *obj.*; or to the *pred.*, which is transmitted in أَنَا كَائِنُ أَخِيهِ *I am about to be his brother* (YS, Sn, MKh), as IHsh says (Sn), because of its resemblance to the *obj.* [19,97] (YS, MKh). That [*obj.* (IA)] which immediately follows the *op.* [*act. part.* (IA)] is governed by it in the *acc.* [as a direct *obj.*]; or in the *gen.* (IM) by prothesis (Aud, A). And the texts LXV. 3. [44,346] and XXXIX. 39. [344] are read with both constructions (Aud, A, Fk) among the Seven (Sn). But every other [*obj.* (IA, Fk), i. e., such as is separated from the *qual.* (MKh),] must be governed in the *acc.* (IM, Fk), as هَذَا مُعْطِي زَيْدٍ دِرْهَمًا *This man is giving Zaid a dirham* (IA, A) or مُعْطِي دِرْهَمٍ زَيْدًا *giving a dirham to Zaid* [432] (IA), VI. 96. [345,538] on the assumption that جَاعِلٌ is a historic present [below] (A), or, as some contend, denotes continuity [Note on p. 346, l. 6] (Sn), and زَيْدٌ مُعْلِمٌ بَكْرٌ عَمْرًا قَاتِلًا *Zaid is making Bakr to know 'Amr to be standing* (A), even if the separative be not *post.* to the *qual.* (Sn, MKh), whence إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً II. 28. *Verily I am about to place in the earth a vicegerent* (Aud, A, MKh). If, however, that [*obj.*] which immediately follows [the *op. act. part.*] be such as

may be interposed between the *pre.* and *post.*, the other [obj.] may be governed in the *gen.*, as هَذَا مُعْطِي دِرْهَمًا زَيْدٌ [below] (Sn, MKh) and XIV. 48. [125] (MKh); but IM does not notice that, because it [all (Sn)] appears in its proper place (Sn, MKh). As for the *inop.* [qual.], that [obj.] which immediately follows it must be governed in the *gen.* by prothesis, as intimated by IM's language (A), since he says "op." (Sn). And that which does not immediately follow [it (Sn)] must be governed in the *acc.*, unrestrictedly, [i. e., whether it be one or more (Sn),] as هَذَا مُعْطِي زَيْدٌ أَمْسِ دِرْهَمًا This man was giving Zaid yesterday a diram and مُعْلِمٌ بَكْرٍ أَمْسِ خَالِدًا making Bakr yesterday to know Khālid to be standing, by an understood *v.* (A), not by the *act. part.* mentioned, because it is *inop.*; nor by an *act. part.* supplied, as is said, because it would be i. q. the mentioned, which is *inop.* (Sn). But Sf allows it to be governed by the *act. part.* [mentioned]: and his opinion is strengthened by their saying هُوَ ظَانٌ زَيْدٌ أَمْسِ قَائِمًا [345], where قَائِمًا must be governed in the *acc.* by ظَانٌ, because, if an accusatival *op.* were understood for it, suppression of the first of the two *objs.* of the understood *op.*, and of the second of the two *objs.* of ظَانٌ, would ensue; and that is disallowed, since you may not confine yourself to one of the two *objs.* of ظَانٌ [443]. What IM

mentions as to the allowability of the two constructions is in the case of the explicit *n.*, [as exemplified]. As for the attached *pron.*, it must be in [the place of (Sn)] the *gen.* by prefixion [of the *qual.* to it (Sn)], as هَذَا مُكْرِمُكَ This man is honoring thee (A); though it is in the place of the *acc.* also, as being an *obj.* in sense. This is the opinion of S and most of the critical judges, and is indicated by the elision of the Tanwīn or the ن from the *qual.* [110, 113, 228, 234, 609] (Sn). But Akh and Hsh hold the *pron.* to be in the place of the *acc.* [163], like the s in such as الْدِرْهَمُ زَيْدٌ مُعْطِيكَةُ The dirham is such that Zaid is giving thee it [164]. That the *acc.* is better is to be understood from IM's giving precedence to it, and appears to be the language of S, because it is the o. f.: but Ks says that the two [constructions] are equal: while prothesis is said to be better, because of its lightness (A). The *act. part. pre.* to its *obj.* is sometimes anomalously separated from it by (1) an *adv.*, as

وَكَرَارَ خَلْفَ الْمُنْجَحَرِينَ جَوَادٍ * إِذَا لَمْ يُحَامِ دُونَ اُذْنَى حَلِيلُهَا

[by AlAkhtal, the Christian, praising Hishām Ibn Muṭarrif at Taghiabī, *And wont to turn his steed back to the encounter behind the panic-struck, when not a woman is defended by her husband (AKB)*], i. e., وَكَرَارْ جَوَادٍ ; (2) an *obj.*, as مُعْطِي الْدِرْهَمِ عَمْرُ giving 'Amr the dirham

[above], as occurs in the case of the *inf. n.*, whence VI. 138. [125] (R). The *appos.* of [the *obj.* governed in (IA, Fk)] the *gen.* [by the *act. part.* (IA, Fk)] may be in (1) the *gen.* (IM, Fk), according to the form [of the *ant.*] (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in **الضَّارِبُ الْرَّجُلُ وَزَيْدٌ** [112]; though that is allowed by S, while Mb and IS differ from him (YS): (2) the *acc.* (IM, Fk), (a) by coupling to the place (IA, Aud, A, Fk), according to some (Aud, Fk), which is [said by IA to be] the general opinion (IA); or (b) by subaudition of [an *op.*, vid. (Fk)] a *v.* (IA, Aud, Fk) in the *pret.*, or *aor.* (YS), or a *qual.* [pronounced with Tanwin (Aud, YS)], according to all (Aud, Fk) which is the truth. The saying **أَنْوَاهِبُ الْحَمْ** [112, 538] is related with **عَبْدٌ** in the *gen.* or *acc.* (IA). Aud, though the language of [IM and] Fk is only about the *op.* [*qual.*], one may infer, from the allowability of the *acc.* by subaudition of what has been mentioned, that the *acc.* is allowable when the *qual.* is not *op.* (YS). If the *act. part.* be in the sense of the *past*, as **هَذَا فَارِبُ زَيْدٍ أَمْسِ وَعَمِرُو** *This man was beating Zaid yesterday and 'Amr,* the preferable construction is to put the coupled into the *gen.*, in accordance with the form: while the *acc.*, **فَعَلَ** and (*he beat*) '*Amr* [345], is allowable, but by subaudition of a *v.*, which is expounded by the crude-

form of the *act. part.*, though the latter does not govern, for which reason the *acc.* is weak ; but that supplied *v.* is only a *pret.*, in order that it may agree [in time] with the exponent, unless there be something indicative of the contrary, as هَذَا ضَارِبُ زَيْدٍ أَمْسِ وَعَمِّرًا غَدًا This man was beating Zaid yesterday, and (will beat) 'Amr tomorrow. But, if the *act. part.* be in the sense of the *present or future*, the *acc.* and *gen.* are allowable [in the *appos.*], though concord with the form [of the *ant.*] is better : and here remains the dispute [above mentioned] as to whether the *acc.* is put by concord with the place, or by reason of a supplied *op.* ; but, if it be by reason of a supplied *op.*, as is the opinion of S, then the *act. part.* should be supplied rather than the *v.*, in order that the supplied and the expressed may correspond (R). And hence

هَلْ أَنْتَ بَاعِثُ دِينَارٍ لِحَاجَتِنَا * أَوْ عَبْدَ رَبِّ أَخَا عَوْنَ بْنِ مِخْرَاقَ (R, IA, A), by Ta'abbaṭa Sharrā (K,B on XXVI. 38), *Art thou going to send Dinār for our need, or 'Abd Rabb, or or (wilt thou send) 'Abd Rabb, the brother of 'Amr Ibn Mikhrāk ?* (MN, N, AKB), or (O) *brother, etc ?* (N, AKB), cited by S (R), with عبد in the *acc.*, by coupling to the place of دِينَار (IA,A), which is a man's name (A) ; or by subaudition of a *v.*, i. e., أوْ تَبَعَثُ عَبْدَ رَبِّ (IA). Z means by his exposition of

هُوَ ضَارِبٌ زَيْدٌ وَعَمَّرًا [343] that, when you couple to the *gen.*, the *acc.* is governed by a supplied *op.* (IY on §. 343). IM says that there is no need to supply an accusatival *op.* other than the *op.* of the *ant.*: but S says that one should be supplied (A), because the condition of coupling to the place, according to him, is the existence of the requirer of that place, which here is non-existent, since the *act. part.* governs the *acc.* only when it is pronounced with Tanwîn, or conjoined with أَلْيَلْ, or *pre.* to one of its two or more *objs.*; so that ضَارِبٌ زَيْدٌ وَعَمَّرًا in ضَارِبٌ زَيْدٌ وَعَمَّرًا [343, 538] is not a requirer of the *acc.* in زَيْدٌ, but of the *gen.* (Sn). And, according to S's saying (A), some supply a *v.* (IA, A,) because the *act. part.* is in the sense of the *v.* (IY), which is the original *op.* (A); and some an *act. part.* pronounced with Tanwîn (IY, A), indicated by the expressed (IY), for the sake of correspondence (A) between the suppressed and expressed (Sn). But subaudition of the *qual.* is preferable [as YS says (Sn)], because it corresponds to the mentioned, and because suppression of the single term is less [violent (Sn)] than suppression of the *prop.* (YS, Sn). The truth, however, is that the coupled is put into the *acc.* according to the sense [426, 538] of the *ant.*, because it is an *obj.*, and Tanwîn is meant; so that this is like مَخَافَةً الْأَفْلَاسِ الْحَمْ in the case of the *inf. n.*

[340]: and, since what governs it in the *acc.* is expressed, there is no need to supply a suppressed (IY). And, if عَبْدٌ رَّبِّ were in the *gen.*, it would be allowable (A); nay, preferable (Sn). If, however, the *qual.* be *inop.*, a *v.* must be understood [to govern the *acc.* (A)], as VI. 96. [538] (Aud, A), where الشَّمْسُ is governed in the *acc.* by subaudition of a *v.*, not otherwise (Aud), i. e., وَجَعَلَ الشَّمْسَ آلَحْ and (*He hath made*) the sun, etc., (A), unless جَاعِلُ be assumed to be a historic present [above] (Aud, A), in which case the *acc.* is allowable by coupling to the place of the *gen.*, because the *qual.* is then *op.*, and there is no need to understand an accusative *op.*, except according to the preceding saying of S (Sn). But the *acc.* in the *act.* [after the *op.* *act.* *part.*] is stronger, because the general rule is for the *act. part.* to be pronounced with Tanwīn, and govern the *acc.* (IY). And the *appos.* of the *acc.* may not be governed in the *gen.*; though the Bdd allow it, relying upon فَظَلَّ طَهَاةً [347,538] (YS).

§. 346B. The *act. part.* and *inf. n. self-trans.* to the direct *obj.* may be supported by the ل [343,504], as أنا أَعْجَبُنِي ضَرَبْكُ لِزَيْدٍ I am beating Zaid and ضَارِبُ لِزَيْدٍ Thy beating Zaid surprised me, because they are weak by reason of their subordination to the *v.*, as the *v.*, when

preceded by the *acc.*, may be supported by the *J*, as XII.

43. [498,504] and زَيْدٌ ضَرَبَتْ [504] (R). You say زَيْدٌ ضَارِبٌ عَمْرًا Zaid is beating 'Amr or لَعْنَدُ, being allowed the option of making the *act. part. trans.* by itself or by the *prep.*, because of its weakness; but the like of that is [said by IY] not [to be] allowable in the *v.*, as ضَرَبَتْ لَزَيْدٍ: the Kur has XXVI. 19. [201], the *v.* being made *trans.* by itself; but LXXXV. 16. [31], the *v.* being made *trans.* by the *J* (IY). [According to Mb, however,] that [construction with the *v.*], though best when the *obj.* is *prepos.*, because the *v.* then comes only when the *J* has already governed, as XII. 43. [above], is good Arabic when the *obj.* is *postpos.*, as XXXIX. 14. [413], all the chaste *dials.* being comprised in the Kur; and the GG say that XXVII. 74. [504] is only ردَّكُم, while Kuthayyir says أَرِيدُ لِأَنْسَى الْحَخْ [504] (Mb). That [construction] is peculiar to the *J* among all the *preps.*, because it imports *peculiarity*, which is appropriate to the connection. of the *v.* with the *obj.*: but the *act. part.* and *inf. n.* of such as عَرَفَ, دَرَى, عَلِمَ, and جَهَلَ are supported by the ب, because it may be *red.* with their *vs.* also [503] (R).

THE PASSIVE PARTICIPLE.

§. 347. The *pass. part.* is what is derived from [the *inf. n.* of (Sh, Fk)] a *v.*, to denote the *person* [or *thing* (YS)] whereon the *act falls* (IH, Sh, Fk), like مَضْرُوبٌ beaten and مَكْرُومٌ honored [below] (Sh, Fk). Thus مَضْرُوبٌ is applied to denote something or other, whereon *beating falls* (YS, MAd). The *pass. part.* is [otherwise defined as] what indicates an accident and its *obj.* (Aud, A), like مَضْرُوبٌ and مَكْرُومٌ [above] (Aud). The *pass. part.* of the [whole (R), plastic, *att.* (Tsr), unaugmented (WIH, Aud, Jm)] *tril.* [*v.* WIH, Tsr]) is upon the mea-
sive of مَفْعُولٌ (IH, IM, Sh, Fk), regularly (IA), univer-
sally (IM), from the *trans.* (Tsr), like مَضْرُوبٌ [above] (IH,
IA, Aud, Sh, A, Fk), مَقْصُودٌ intended (IA, Aud, A), مَقْتُولٌ killed, مَكْسُورٌ broken, مَأْسُورٌ bound (Sh), and مَعْلُومٌ known; and *intrans.*, like مَدْخُولٌ عَلَيْهِ entered upon
(Tsr), and مَمْرُورٌ passed by [below] (IA, Aud, A). And
hence مَبْيَعٌ sold and مَقْوُلٌ said [709], and مَدْعُوٌ called and
(Tsr)] مَرْمَى shot [722], except that they are altered (Aud,
A) from the shape of مَفْعُولٌ, being orig. مَبْيَعٌ and مَقْوُلٌ, and
[مَدْعُوٌ and (Tsr)] مَرْمَى (Tsr, Sn). By “*tril.*” [in his
saying “The *pass. part.* of the *tril.*” (Sn)] IM means
the plastic (A), and so in his saying “The *act. part.*

[derived] from [the *inf.* *n.* of] the [unaugmented] *tril.* [*v.*] is formed upon the measure of فَاعِلٌ” [343]; for the aplastic, like كَيْسٍ [459], عَسَى [447], and نَعْمَ بِشْ [468], is excluded, no *act.* or *pass. part.* being obtainable from it (Sn). Analogy requires that the *pass. part.* should be on the measure of its *aor.*, like the *act. part.* [343], as ضُرِبٌ was beaten, *aor.* يُضْرِبٌ is, or will be, beaten *pass.part.*, مُضْرِبٌ beaten; but, since the elision of the Hamza in the *cat.* of أَفْعَلٌ [428] leads them to مُفْعَلٌ, they intend to alter one of the two, for the sake of distinction. They therefore alter [the *pass. part.* of] the *tril.*, where alteration takes place in its fellow, the *act. part.*, because [in the *tril.*], though the *act. part.* is like the *aor.* in [arrangement of] vowels and quiescences without restriction [of sort], still the augment [of the *act. part.*], is not in the position of the augment [of the *aor.*], nor are the vowels of most *act. parts.* like its vowels, as يَنْصُرُ helps or will help, *act. part.* نَاصِرٌ helping, and يَحْمَدُ praises, or will praise, *act. part.* حَامِدٌ praising; whereas in أَفْعَلٌ the *act. part.* is like its *aor.* in the position of the augment, and in the nature of the vowels. They alter the *pass. part.* of the *tril.* by adding the ء; and then pronounce the ء with Fath, to avoid a succession of two Dammas followed by a ئ, which is heavy, rare, as in مَغْرُودٌ [252, 379], مَلْمُولٌ

bodkin used in applying collyrium to the eye, and عَصْفُرٌ [253, 396]. The *pass. part.* of the *tril.*, after the alteration mentioned, remains quasi-conformable to its *v.* [252], because the *Damma* of the *م* is supplied ; while the *،* is in the predicament of the letter arising from impletion, as in فَعِيلٌ أَدْنُو فَانْظُورٌ [497] (R). But فَعِيلٌ [sometimes (Aud)] acts as a substitute for مَفْعُولٌ [in indication of its sense (IA) ; and is then of common gender (IA,A)], as فَتَّاهُ كَحِيلٌ and فَتَّى كَحِيلٌ a *youth*, and a *damsel*, having the edges of the eyelids blackened with collyrium (IM), and جَرِيحٌ wounded (IA, Aud, A), قَتِيلٌ killed (IA, A), دَهِينٌ anointed with oil, and طَرِيحٌ cast away (Aud), i. q. مَكْحُولٌ (IA, Tsr), مَقْتُولٌ (IA), مَدْهُونٌ, and مَطْرُوحٌ (Tsr). But [IM says that (Tsr)] this, [though frequent (Tsr),] is [not regular, being (IA)] confined to what has been transmitted (IM). BD says (IA, A), فَعِيلٌ i. q. مَفْعُولٌ is frequent (IA, BS, A) in the language of the Arabs (A) ; but [notwithstanding its frequency (A)] is not regular, by common consent (IA, A). But [his assertion of common consent to that requires consideration, because (IA)] it is said [by his father in the *Tashil* not to be regular, “contrary to the opinion of some” (IA, A), which plainly indicates a dispute A) ; and in the CT to be held by some

(IA, A)] to be regular in the case of the *v.* that has no فَعِيلْ (IA, A) i. q. فَاعِلْ [343] (IA, Aud, A), as جَرِيحْ (IA, Sn) and قَتِيلْ (Ts, Sn), not of the *v.* that has فَعِيلْ i. q. فَاعِلْ (IA, Ts), as قَدَرْ was potent and حَمْ was merciful, [which two *vs.* have فَعِيلْ i. q. فَاعِلْ (Sn),] like قَدِيرْ (Aud, A), i. q. قَادِرْ (Ts). But مَقْدُورْ i. q. meaning cooked in the cooking-pot, is strange, as in فَظَلَ طَهَاءُ اللَّحْمِ الْحَنْجَنْ [346A, 538] (BS). IM [means that فَعِيلْ acts as a substitute for مَفْعُولْ only in indication of its sense: for he (A)] says in the Tashil, فَعِيلْ [often (A)] acts as a substitute for مَفْعُولْ in indication [of its sense (IA)], not in government (IA, A); and فَعْلُ, فَعْلَةُ, and فُعْلَةُ seldom, as ذِبْحٌ animal for slaughter, قَنْصٌ game, and غُرْفَةٌ quantity scooped up in the hand (A): and, according to this, you do not say مَرْتَ بِرْجِلٍ جَرِيحٍ عَبْدٌ, making جَرِيحٍ govern عَبْدٌ in the nom.; but others plainly declare this construction to be allowable (IA). The pass. part. of any [*v.*] other (IH, IM, Sh, Fk) than the [unaugmented (WIH, IM, Jm)] tril. (WIH, IM, R, Jm) is in the form of the *aor.*; but has a μ pronounced with Damm (Aud, Sh, Fk), in place of the aoristic letter (Aud, Sh) at its beginning (Fk), as in the act. part. [343] (Ts);

and has the penultimate pronounced with Fath (Tsr, Fk): or, you may say, it (Aud) is in the form of the *act. part.*; but has the penultimate pronounced with Fath (IH, IM), literally, as مُدْخَلٌ *introduced*, or constructively, as مُخَتَّارٌ *chosen* (WIH), because so pronounced in the *aor.* whose government is exercised by the *pass. part.*, vid. the *aor.* in the *pass. voice* (R). It is formed from the *trans.*, in which case it needs no adjunct (Tsr), as مُسْتَخْرَجٌ *extracted* (IH, Aud, Sh, A) and مُخَرَّجٌ *brought out* (Sh), like مُنْتَظَرٌ *awaited* (IM) and مُضَارَّ *contended with* in *beating* (IA); and [from the *intrans.*, in which case it needs an adjunct (Tsr),] as مُنْطَلِقٌ *departed with* (Aud). And أَضْعَفْتُ الشَّيْءَ meaning *I doubled the thing*, *pass. part.* مُضْعُوفٌ *doubled*, is anomalous (R). But فَعِيلٌ sometimes acts as a substitute for مُفْعَلٌ, as أَعْقَدْتُ الْعَسْلَ *I thickened the honey by boiling it*, *pass. part.* عَقِيدٌ *thickened*, and أَعَلَّهُ الْمَرْضُ *The disease sickened him*, *pass. part.* عَلِيلٌ *sickened*, i. e., مَعْنَى and مَعْلُ *(Tsr)*. The *pass. part.* is not formed from the *intrans.*, except after the latter has been made *trans.* by a *prep.*, since the *intrans.* has no *obj.*, as مَعْنَى [above] or بِهِمْ or بِهِمَا; and it then, like the *v.*, is neither dualised nor pluralised, contrary to the *pass. part.* formed from the *trans.* (Fk).

If the *v.* be *trans.*, the *pass. part.* is formed from it without restriction of a *prep.*: but, if the *v.* be *intrans.*, then, if it be not *trans.* by means of a *prep.*, the *pass. part.*, like the *pass. v.*, may not be formed from it, since the attribute must have a subject, so that مَذْهُوبٌ, like ذُهِبَ is not said; but, if it be *trans.* to a *gen.* governed by a *prep.*, the *pass. part.* may be formed from it, when attributed to the *prep.* and *gen.*, as سِرْتُ إِلَى الْبَلْدِ مَسِيرًا إِلَيْهِ I journeyed to the country, *pass. part.* journeyed to. And so in the case of a *trans.* that has its direct *obj.* suppressed from it, and is made *trans.* by a *prep.*, as رَمَيْتُ عَنَ الْقَوْسِ [508], *pass. part.* shot from, the مَرمي shot being the *person*. And hence their saying إِسْمُ الْمَفْعُولِ The passive participle, i. e., إِسْمُ الْمَفْعُولِ بِهِ The noun denoting the person that the act is done to, the مَفْعُول act done being the *inf. n.*, as we mentioned [39]. If the *intrans.* be attributed to an *adv.*, as سِيرَ الْيَوْمُ فَرَسَخًا The present day has been journeyed on, to the extent of a league [436], the *pass. part.* is not applicable to the *adv.*, except with the *prep.*, the present day being مَسِيرًا فيَهُ journeyed on, and similarly the league: but, if the *v.* be attributed to the *inf. n.*, as ضُربَ ضَرْبَ شَدِيدٍ A hard beating was beaten [436], the *pass.*

part. is not applicable to the latter, so that you do not say that the *hard beating* is مَضْرُوبٌ beaten (R). The *pass.* *part.* governs like its *v.* (KN) in the *pass.* voice, putting the *pro. ag.* into the *nom.*, as زَيْدٌ مَضْرُوبٌ عَبْدٌ Zaid is such that *his slave is beaten*, like عَبْدٌ ضُرُوبٌ ; and the other *regs.* into the *acc.*, literally or constructively (Fk). All (IM) the conditions laid down for [the government of (WIH, R, Sh, Jm, Fk)] the *act. part.* are [equally (IM)] applicable to [the government of (WIH, R, Sh, Jm, Fk)] the *pass. part.* (IH, IM, Sh, Fk), which, therefore, [if it be with جِلٍ, governs unrestrictedly ; and, if not, governs on condition of being supported, and of denoting the present or future (IA, Aud, A) ; and, when it fulfils all those conditions (A),] is like the *pass. v.* in sense [and government (IA, Aud, A): so that, if the *v.* be *trans.* to one *obj.*, the *pass. part.* governs it in the *nom.* as a *pro-ag.*, as زَيْدٌ مَضْرُوبٌ أَبْوَهٌ Zaid is such that *his father is beaten*; and, if the *v.* be *trans.* to two or three *objs.*, the *pass. part.* governs one in the *nom.* as a *pro. ag.*, and the rest in the *acc.* (A :), as أَلْمَعْطَى كَفَانَا يَكْتَنِي He that is given a sufficiency is content (IM), where مَعْطَى contains a *pron.* relating to [the conjunct (A, Tsr)] جِلٍ (IA, Aud, A), and being in the [place of a (A)] *nom.* as a *pro-ag.* (IA, A), which is the first *obj.*, كَفَانَا is the second (IA, Aud, A), and as مَعْلَمٌ زَيْدٌ مَعْلَمٌ

أَبُوهُ عَمْرًا قَاتِلًا Zaid is such that his father is made to know 'Amr to be standing (A). There is nothing in the language of the ancients, which indicates that the *present* or *future* is prescribed as a condition for the *pass. part.*; but the moderns, like F and later authorities, distinctly declare that to be prescribed for it, as for the *act. part.* [345] (R). But the *pass. part.* is [dissociated from the *act. part.* in being (Aud)] sometimes *pre.* [below] to the *n.* governed [by it (IA, Aud, A, Fk)] in the *nom.* in sense (IM, Fk) after (1) transfer of the attribution [from that *n.* (Aud, A)] to a *pron.* relating to the *n.* qualified (Aud, A, Fk) by the *pass. part.* (Fk), and (2) government of the former *n.* in the *acc.* by assimilation (Aud, A) to the [direct (A)] *obj.* (A, Tsr), as الْوَرُعُ مَحْمُودٌ الْمَقَاصِدِ The pious is praiseworthy in his pursuits (IM), orig. مَحْمُودٌ مَقَاصِدٌ (IA, Aud, A) with [مَقَاصِدِ governed in (A)] the *nom.* (A, Tsr) as a *pro-ag.* (A); then مَحْمُودٌ الْمَقَاصِدِ with the *acc.* (Aud; A); the attribution being transferred from the *nom.* to the *post. pron.*, vid. the *s*, which then becomes latent in مَحْمُودٌ, while لَيْلَةٌ put as a compensation for it, according to the opinion of the KK [599] (Tsr); then مَحْمُودٌ الْمَقَاصِدِ with the *gen.* (Aud, A). And, in that case, the *pass. part.* is treated like the assimilate *ep.* [348] (Fk). But that is not allowable in the *act.*

مَرَرْتُ بِرَجُلٍ ضَارِبٍ الَّذِي زَيْدًا part. ; so that you do not say meaning ضَارِبٍ أَبُوهُ زَيْدًا I have passed by a man whose father is beating Zaid (IA), according to the majority [below] (MKh). IM's language necessarily implies two things:—(1) the dissociation of the pass. part. from the act. part. in the allowability of prefixion to its nom., as he intimates by his saying " But the pass. part. is sometimes pre." [above] ; though that require analysis : for (a) when the act. part. is *intrans.*, and subsistence of its meaning is intended, it is treated like the assimilate *ep.* [not upon the measure of the act. part. (Sn)], and may be *pre.* to its nom. [after transfer of the attribution, as before explained (Sn)], as زَيْدٌ قَاتَمُ الَّذِي with الَّذِي in the nom., *acc.*, or *gen.*, on the principle of حَسَنٌ الْوَجْهَ [350]: (b) when the act. part. is *trans.* to one [*obj.*], then, (a) according to IM, who agrees with F, it is similarly treated, upon condition of freedom from ambiguity, [i. e., from the chance that prefixion to the *ag.* may be mistaken for prefixion to the *obj.*; so that if you say زَيْدٌ رَاحِمُ الْأَبْنَاءِ وَظَالِمُ الْعَبْدِ Zaid is merciful in his sons, and oppressive in his servants, meaning that his sons are merciful, and his servants oppressive, then, if the context import praise of the sons, and blame of the servants, the phrase is allowable, because the

context indicates that the prefixion is to the *ag.*; but if not, it is not allowable (Sn)]: (b) the majority [above] disallow this construction, [unrestrictedly]: (c) some make a distinction, saying that, if the *obj.* of the *pass. part.* be suppressed for the sake of brevity, this construction is allowable, [because the *act. part.* thus becomes like the *intrans.* (Sn)]; and, if not, not : and this [opinion] is preferred by IU and IAR ; and hearsay accords with it, as

مَا أَرَاهُمْ أَلْقَدِبْ ظَلَّامًا وَإِنْ ظَلَّمَا * وَلَا أَنْكَرِيمْ يَمْنَاعُ وَإِنْ حُرَمَا
The merciful of heart is not an oppressor, even if he be oppressed ; nor is the generous a curmudgeon, even if he be rebuffed (MN) : (c) when the *act. part.* is *trans.* to more [than one *obj.*], it may not be co-ordinated with the assimilate *ep.*, without dispute, say some : (2) the peculiarity of that [construction] to the *intrans. pass. part..* which is the one formed from [the *inf. n. of*] the [*v.* *trans.* to one *obj.*], as is intimated by IM in his *ex.*, and is distinctly declared by him elsewhere than in this book ; while, as for the *trans.*, the preceding observations on the *trans. act. part.* are applicable to it (A). IM says in the Tashil “The *act. part.*, if subsistence of the meaning be intended, is treated like the assimilate *ep.* ; and the soundest opinion is that the *pass. part.* [formed from the *inf. n.*] of the [*v.*] *trans* to one *obj.* belongs to this cat.” (Tsr). If the *pass. part.* be *pre.* to its *reg.*, whether a *pro ag.*, as in مُودَبْ الْخَدَّام [349], or not, as in زَيْدٌ مُعْطَى دِرْهَمَةٌ Zaid is such that his servant is given a dirham, i. e., مُعْطَى دِرْهَمًا, its prefixion,

is improper [111]. But, if it be not *pre.* to its *reg.*, its prefixion is proper, whether the *post.* be an *ag.* in respect of the sense, as in زَيْدٌ مَفْسُرُبٌ عَمْرُو Zaid is the beaten of 'Amr ; or not, as in our saying الْحُسَيْنُ عَلَيْهِ الْكُسْيَنْ Al-Husain (peace be upon him !) is the slain of At-Taff. God abase his slayer ! (R . The co-ordination of the *pass. part.* with the assimilate *ep.* is allowable only when it is on its original measure, vid. the measure of مَفْعُولٌ from the *tril.*, and the measure of the *aor.* in the *pass.* voice from the *non-tril.* ; for, if it be transmuted from that [measure] to فَعِيلٌ or the like, such co-ordination is not allowable, [from dislike to the multiplicity of alteration (Sn.)] so that قَتِيلٌ أَبِيهِ or مَرَرْتُ بِرَجُلٍ كَحِيلٍ عَيْنِهِ is not said. IU indeed allows it ; but it needs hearsay (A). These *exs.* import that مَرَرْتُ بِرَجُلٍ مَكْحُولٍ عَيْنِهِ I passed by a man having his eye blackened with collyrium or مَقْتُولٌ أَبِيهِ killed by his father is allowable ; and this obviously is so, because the *pass. part.* mentioned is treated like the assimilate *ep.*, in which that [construction] is allowable, as مَرَرْتُ بِرَجُلٍ حَسَنٍ وَجْهِهِ I passed by a man fair in his face, by prefixion of حَسَنٍ to وَجْهِهِ, although that is weak [350] (Sn.).

THE ASSIMILATE EPITHET.

§. 348. The assimilate *ep.* is that [*n.* (WIH)] which is derived from [the *inf. n.* of (R)] an *intrans. v.* [349] to denote the *person*, [or *thing* (Jm,)] whereby [*the accident denoted by the inf. n. of*] that *v.* exists [below], in the sense of *subsisting* (IH), i. e., *being continuous* and *inseparable* (R), not of *originating* [349] (Jm). It is every *ep.* whose attribution is transferable to the *pron.* of the *n.* qualified by it, as زَيْدٌ حَسَنٌ، جَهَنْدُونٌ Zaid is beautiful in his face, with the *acc.* or *gen.* [350]. The *o. f.* is حَسَنٌ، جَهَنْدٌ [below], with [جَهَنْدٌ, in] the *nom.*, because it is logically an *ag.*, since the *beauty* really belongs only to the *face*: but, meaning to intensify, you transfer the attribution to the *pron.* of زَيْدٌ, Zaid, making Zaid himself beautiful; and put the جَهَنْدٌ, *face* afterwards, as a complement, governing it in the *acc.* by assimilation to the direct *obj.* [below]; and, after that, you may govern it in the *gen.* by prothesis, in which case also the *ep.* is assimilate, because the *gen.*, according to the soundest opinion, is educed from the *acc.*, not from the *nom.*, lest prefixion of the *thing* to itself [120] be entailed, since the *ep.* is always identical with its *nom.*, [because the *face* is identical with the *beautiful* (MAd),] and different from its *acc.* (Sh). The *ep.* assimilated to the *act. part.* [*trans.* to one *obj.* (Aud)] is an *ep.* whose putting

[what is (Aud)] logically an *ag.* into the *gen.* is approvable (IM), as حَسْنُ الْوِجْهِ *beautiful in the face [below]* (IA, Aud), *orig.* حَسْنٌ وَجْهٌ [above], where وَجْهٌ is governed in the *nom* by حَسْنٌ [350]. This [putting of the *ag.* into the *gen.*] is not allowable in other *eps.*: for you do not say ضَارِبٌ أَبُوهُ عَمْرًا زَيْدٌ ضَارِبُ الْأَبِ عَمْرًا, meaning Zaid is such that his father is beating 'Amr, [since the *act. part. trans.* to one *obj.* may not be *pre.* to its *ag.*, according to the majority, even if *subsisting* be intended by it, because this prefixion might be mistaken for prefixion to the *obj.* (MKh)]; nor زَيْدٌ قَائِمٌ الْأَبِ غَدًا, meaning Zaid is such that his father will be standing to-morrow (IA), because the *intrans. [act. part.]* may not be *pre.* [to its *ag.*] when *originating* is intended by it. If, however, *continuance* be intended by it, the *intrans. act. part.* is an assimilate *ep.*, this name being then unrestrictedly applicable to it (MKh). For the *act. part.* may govern the connected in the *nom.*, as هَذَا رَجُلٌ قَائِمٌ أَبُوهُ This is a man whose father is standing [145], where you qualify the *man* by the *act* of another, because of the connection between the two: and, when *intrans.*, and governing the connected, the *act. part.* resembles the *cat.* of [the assimilate *ep. in*] حَسْنُ الْوِجْهِ [above]; so that you may transfer the *act* [from the *ag.*] to the qualified, and afterwards

prefix the *act. part.* explicatively to what was an *ag.*, saying هَذَا رَجُلٌ قَائِمٌ أَلَّا بِ This is a man whose father is standing, where قَائِمٌ contains a *pron.* governed by it in the *nom.*, relating to the رَجُلٌ man, as is proved by your saying هَذِهِ امْرَأَةٌ قَائِمَةٌ أَلَّا بِ This is a woman whose father is standing, where the femininization of قَائِمَةٌ is a proof of what we have said (IY). And, as before mentioned [347], the *pass. part.* may by *pre.* to the *n.* [orig.] governed in the *nom.* by it, as زَيْدٌ مَضْرُوبٌ أَلَّا بِ Zaid is beaten in respect of father, [provided that continuance be intended (MKh),] it being then treated like the assimilated ep. IA). And they say فَلَانٌ مَعْمُورٌ الْدَارِ Such a one is such that his abode is inhabited and مُودُبُ الْخُدَامِ his servants are well trained, i. e., مُودُبُ خُدَامٌ and مَعْمُورَةٌ دَارَةٌ [347] treating the *pass. part.* like [the assimilate ep. in حَسْنُ الْوَجْهِ above (IY)]. The definition[last]mentioned is criticised by BD on the ground that approvability of prefixion to the *ag.* is not suitable for the definition, and differentiation, of the assimilate ep., because the knowledge of it is dependent upon knowledge of the word's being an assimilate ep. And he defines the assimilate ep. as that which is formed from [the *inf.n.* of (Sn)]an *intrans. v.* to import *attributability of the accident to [the person, or thing, denoted by]* the

n. qualified by that ep., without importing the sense of originating, and which does not denote superiority [351] (A). When you say زَيْدٌ حَسَنٌ ^{وَ} Zaid is beautiful [below], it means that *beauty is affirmable of him, and continuing in all the times of his existence*; not that it is *novel originating* (Fk). But what I think is that, as the assimilate *ep.* is not constituted to denote *originating*, so also it is not constituted to denote *continuing in all the times*, because *origination* and *continuity* are restrictions on the *ep.*, of which it contains no indication. For, by constitution, such a word as حَسَنٌ ^{وَ} *beautiful* means only *possessing beauty*, whether in one, or all, of the times; and the expression contains no indication of either restriction. The *ep.*, therefore, properly denotes the *quantity common to both of them* vid. *qualifiability by beauty* unrestrictedly: but, since that is unrestricted, and not appropriate to one time more than another, while it may not be negatived in all the times, because you predicate its affirmability, so that it must occur in some time, therefore it is apparently *affirmable in all the times*, unless there exist some context indicative of its peculiarity to one of them, as when you say كَانَ هُدًى حَسِنًا فَبَلَغَ This man was *beautiful* and then became *ugly*, or سَيِّئَ مِثْرَى He will become *beautiful*, or هُوَ الآن فَقْطَ حَسَنٌ He is only now *beautiful*; so that its apparent sense of *continuity* is not constitutional (R). Its shape is different

from that of the *act. part.*, [varying (WIH, Jm)] in accordance with hearsay, as حَسْنٌ beautiful, صَعْبٌ hard, and شَدِيدٌ severe (IH). The assimilate *ep.* is not regular, like the *act.* and *pass.* *parts*, as is shown in [the following extract from] the SH ; but it occurs regularly upon the measure of فَعْلٌ in the case of *colors* and *external defects*, like أَسْوَدُ black and أَبْيَضُ white, أَذْعَجٌ having wide black eyes and أَعْوَزُ blind of one eye [below] (R). The assimilate *ep.*, [derived] (1) from [the *v.* whose *pret.* is on the measure of فَعِلْ with Kasr (R), such as فَرِحٌ was joyful, (a) when not denoting *colors*, (*external*) *defects*, or *appearances* (Jrb),] is on the measure of (a) [فَعِلْ], like (R) فَرِحٌ joyful, mostly (SH), [and even] regularly in the case of (a) *internal ailments*, like دَجَعٌ pain and تَوَى colic ; (β) *internal defects akin to ailments*, such as ذَكَدْ meanness, عَسَرْ ill-nature, لَحَرْ niggardliness, and the like ; (γ) excitement and levity, other than heat of the inside and repletion, like أَرَجْ exhaling a strong odour, بَطَرْ insolence, [327,331] أَشْرَسْ gladness, عَدْقٌ pregnancy, and سَلَسْ in continence of urine (R) : the assimilate *ep.* is mostly derived from the *v.* whose *pret.* is pronounced with Kasr of the ع : and, when [derived] from it, is mostly [pronounced] with Kasr of the ع (Jrb) ; but in some instances

Damm occurs with Kasr, as نِدْسُ *intelligent*, حَذِيرٌ *wary*, and عَجِيلٌ *hasty* [below] (SH), all three with Damm and Kasr (MASH) : (b) فَعِيلٌ [] like (R, Jrb) سَلِيمٌ *safe* (SH), in the case of what ought to have فَعْلٌ, as سَقِيمٌ *sick* and مَرِيفٌ *ill*; while سَلِيمٌ is made to accord with مَرِيفٌ, the regular form being سَالِيمٌ : but فَعِيلٌ mostly occurs in the reduplicated, like طَبِيبٌ *skilled in medicine*, لَبِيبٌ *intelligent*, and خَسِيسٌ *sordid* ; and in the defective belonging to the cat. of the يِ, like شَقِيٌّ *pious* and شَقِيٌّ *wretched* (R) : (c) فَعْلٌ [], like (Jrb) شَكْسٌ *perverse* : (d) فَعْلٌ [], like (Jrb) حَرٌّ *free* : (e) فَعْلٌ [], like (Jrb) صِفْرٌ *empty* [368] (SH), as in tradition إِنَّ أَصْفَرَ الْبَيْوَتِ مِنْ أَلْخَيْرِ الْبَيْتِ الْصِفْرُ مِنْ كِتَابِ اللَّهِ تَعَالَى Verily the house emptiest of good is the house empty of the book of God most High (Jrb) : (f) فَعُولٌ [], like (Jrb) غَيْورٌ *jealous* (SH) : the Jh gives masc. and fem. غَيْورٌ *jealous*, pl. masc. and fem., غَيْرٌ [246] ; and masc. غَيَارٌ *jealous*, fem. غَيَارِي *jealous*, pl. masc. غَيَارٍ with Fath and Damm of the غ, pl. fem. غَيَارِي (Jrb) : (g) نَعْلَانٌ [below], regularly in the case of (a) اِمْتَلَاءٌ *repletion*, سَكَرٌ *drunkenness*, رِيٌ *drinking one's fill*, غَرْثٌ *hunger*, and شَبَعٌ *satiety*; (β) heat of the inside, like عَطَشٌ *thirst*, جُوعٌ *hunger*, غَصَبٌ *anger*, and كَهْفٌ (R) : (b) when denoting colors,

[like سَوَادُ blackness and بَيَاضُ whiteness *external* (R)] defects, [like عَورَةُ blindness of one eye and عَمَى blindness (R),] or appearances, [like بَبْرَةُ hairiness, جَرْدُ hairless, هَضْمَةُ larkness of belly, and صَلَعَةُ baldness (R),] is [regularly (R)] on the measure of أَفْعَلُ (SH), *fem.* فَعَلَةُ, *pl.* masc. and *fem.* أَسْوَدُ (R), like أَسْوَدُ [above], أَعْوَرُ [above], and أَبْلَحُ having a clear space between the eyebrows (Jrb) : (a) hence the blind of heart is called عِمٍّ, because this defect is *internal* ; while the blind of eye is called أَجْدَمُ maimed and أَجْدَمُ mutilated are said, as though formed from قَطْعَةُ and جَذَمُ, though these are not used, but قُطْعَةُ and جُذَمُ in the *pass.* voice, from which the regular form is مَجْدُومٌ : مَنْجُدُومٌ sometimes encroaches upon فَعِلُّ, as أَوْجَرُ and وَجَرُّ timid, which is an *internal defect*, so that the regular form is فَعِيلٌ ; and similarly حَمْقٌ and أَحْمَقُ stupid : and so فَعِيلُ encroaches upon أَفْعَلُ in the case of *external defects* and appearances, as شَعْثٌ and أَشْعَثُ having shaggy hair, أَحْدَبُ and حَدِيبٌ humpbacked, كَدِيرٌ and أَكْدَرُ turbid, and قَعْسٌ and أَقْعَسُ having a protuberant chest ; and أَفْعَلُ upon فَعْلَانٌ in the sense mentioned [above for the latter], as هَيْمَانٌ and أَهَيْمٌ thirsty : and فَعْلَانٌ sometimes acts as a substitute for فَعِيلٌ, like غَضَبَانٌ angry, the regular form

being غَضَبٌ, since *anger* is an *excitement*; but that is only because *heat of the inside* is mostly inseparable from *anger*: and they say عَجْلَانٌ and عَجِيلٌ *hasty*, عَجِيلٌ [above] from regard to the *unsteadiness* and *levity*, and عَجْلَانٌ from regard to the *heat of the inside*: in short, since the three [measures] mentioned approximate [in sense] one to another, they sometimes participate one with another, and sometimes act as substitutes one for another: (d) they say قَرْبَانٌ [below] of a *cup* when it is *nearly full*, and نَصْفَانٌ when it is *half full*, though قِربٌ and فَصِيفَ are not used, but قَارَبٌ and نَصَفَ, making the form of the *ep.* accord, with the sense, i. e., *repletion*: (e) فَاعِلٌ occurs in the sense of the assimilate *ep.*, denoting *unrestricted qualifiability by [the accident denoted by] what it is derived from*, without the sense of *origination* in this *cat.* or any other, although فَاعِلٌ *orig.* denotes *origination* [331], as خَافِشٌ *afraid*, سَاحِطٌ *angry*, and جَائِعٌ *hungry* (R): (2) from [the *v.* whose *pret.* is pronounced with Damm of the ع (Jrb), such as كَرُمٌ [331], is upon the measure of (a) فَعِيلٌ [like (R)] كَرِيمٌ [246], mostly: (b) فَعِيلٌ [like (R)] حَشِينٌ [239, 343]: (c) فَعَلٌ, like (R)] صَعْبٌ [239, 343]: (d) فَعَلٌ, like] حَسَنٌ [above]: (e) فَعَلٌ, like] صَلَبٌ *hard*: (f) فَعَالٌ, like] جَيَانٌ [246,

فَعَالْ [343] : (g) [فَعَالْ], like (R) شُجَاعْ [below] (SH) : شُجَاعْ occurs, as an intensive form of فَعِيلْ, often, but not universally, in this *cat.*, as طَوَالْ [246], and شَجِيعْ and عَجِيبْ [246, 343]; seldom in any other *cat.*, as عَجِيبْ wonderful and عَجَابْ : and, if the ع be doubled, it is more intensive, as طُوَالْ *very tall* (R) : (h) [فَعُولْ, like] وَقُورْ *staid* : (i) [فُعلْ, like] جُنْبْ [239, 343] (SH) : (j) عَاقِرْ, like أَخْشَنْ coarse, fem. فَاعِلْ (k) : خَشَنَاءْ أَخْشَنْ barren (R) : (l) فَعَلْ with Fath of the ع (Jrb)] is rare, [the *act. part.* being used instead of it (Jrb)]; but occurs, as حَرِيصْ covetous, أَشَيْبْ [343], and ضَيقْ narrow (SH). The assimilate *ep.* is frequent in the *conjug.* of فَعَلْ, because this formation is common in the case of *internal ailments, external defects, and appearances* [484], all three of which are mostly inseparable from their subject; while the assimilate *ep.* [also] is *intrans.* [349], and apparently *continuous*: and similarly فَعَلْ denotes *natures* [484], which are *intrans.*, and *continuous*: whereas فَعَلْ is not commonly an *intrans. v.*; and, even when *intrans.*, is not *continuous* like دُخُولْ *entering*, خُروجْ *going forth* قِيَامْ *standing*, and قُعودْ *sitting* [331]. But أَشَيْبْ [above] is extraordinary; and so is أَمِيلْ *swaying* from مَآلْ, *aor.* يَمِيلْ (R). And the assimilate

ep. occurs on the measure of فَعَلَانْ [derived] from all, [i.e., from فَعِلْ with Fath, Damm, or Kasr (R, Jrb) of the ع (Jrb).] in the sense of *hunger, thirst*, and their opps., as جَوَاعْ hungry, عَطْشَانْ thirsty [250, 385], شَبَعَانْ satiated, glutted, and رَيَانْ having drunk one's fill (SH). IH says this in order to include such as جَاعْ hungered, *aor.* يَجْمُوعْ: but the assimilate *ep.* [derived] from a *conjug.* other than فَعِلْ with Kasr of the ع, in the sense of *hunger* and *thirst*, seldom occurs; and is made to accord with [the *ep.* derived from] the *conjug.* of فَعَلْ, as مَلَانْ full and قَرْبَانْ [above] are made to accord with it (R). The assimilate *ep.*, [though it agrees with the qualified in its inflection, as the *act. part.* does (IY),] is not [like the *act. part.* in being (IY)] one of the *eps.* conformable [to their *vs.* in vowels, quiescences and number of letters (IY)]: but is only assimilated thereto in being made *masc.* and *fem.*; [in having the ئ and ت prefixed to it (IY);] and in being put into the *du.*, and into the *pl.* (M) with the ئ, and ة (IY). Its resemblance to the *act. part.* consists in (1) its denoting *an accident, and the person whereby the accident exists* [above]: (2) its having a *fem.* [with the ئ, in most cases (Sn): (3) its being put into the *du.*; and, in most cases, into the [perf. (Sn)] *pl.* (A) *masc.* [239,248]. We say "in most cases" because one does not say أَيْضَنْ or أَيْضَنْ in the case of such as أَيْضُنْ

[249], nor غَضِيبَانُونَ in the case of such as غَضِيبَانْ [250], as one says ضَارِبَةٌ and ضَارِبُونَ, notwithstanding that أَفْعَلُ, *fem.*, فَعْلَانْ, *fem.*, and فَعْلَى, *fem.*, are treated as assimilate *eps.* (*Sn*). This *ep.* participates with the *act. part.* in (1) indicating *accident and its ag.*: (2) being made *masc.* and *fem.*; and being put into the [*du.* and (*Fk*)] *pl.*: (3) being supported (*Tsr*, *Fk*), when anarthrous (*Tsr*), upon one of the things mentioned [346] (*Fk*), when it governs the *acc.* after the manner of a direct *obj.* [below]; while its government of the *nom.*, or of another *acc.*, is not dependent upon that, as is the case with the *act. part.* also (*YS*). It [therefore (*M*)] governs like its *v.* (*M*, *IH*), unrestrictedly (*IH*), i. e., without any condition of *time* [345] (*WIH*, *R*, *Jm*), *time* being disregarded in what is indicated by it, because زَيْدٌ حَسْنٌ [above] means that *beauty is subsisting*, not *originating, in him* (*WIH*). But support [upon one of the five things (*R*)] is prescribed as a condition (*WIH*, *R*, *Jm*), because of what we mentioned in the case of the *act. part.* [346] (*WIH*, *R*); nay, is more appropriate to the assimilate *ep.*, because of its weakness. The reason why the assimilate *ep.* governs, although its shape is not commensurable with the *v.*, nor does it denote the *present* and *future* [349], whereas the *act. part.* governs because of its resemblance to the *v.* in latter and sense [343], is

that it resembles the *act. part.*, because the [assimilate] *ep.* is [significant of] *that* [person or thing] whereby the accident [denoted by the *inf. n.*] *that it is derived from* exists, being i. q. ذُو حَسْنٍ pre. to its *inf. n.*, like حَسْنٌ i. q. ذُو حَسْنٍ, as the *act. part.* is the subject of the accident [denoted by the *inf. n.*] *that it is derived from*, like صَارِبٌ i. q. ذُو ضَرْبٍ, there being no difference between them, except as regards the *origination* constitutionally [implied] in one of them, and the *unrestrictedness* in the other (R). It has the government of the *act. part. trans.* [to one *obj.* (A)], according to the rule already laid down (IM) for the *act. part., vid.* that it must be supported (IA,A) upon what has been mentioned (A). It governs the *nom.* and *acc.*, as زَيْدٌ حَسْنٌ الْوَجْهُ زَيْدٌ حَسْنٌ الْوَجْهُ Zaid is beautiful in face, where حَسْنٌ contains a *nom pron.*, which is the *ag.*, and الْوَجْهُ is governed in the *acc.* by assimilation to the direct *obj.* [below] (IA). The *acc.* governed by the *ep.* assimilated to the *act. part. trans.* to one *obj.*, as in زَيْدٌ حَسْنٌ وَجْهٌ [above], is not in the *acc.* as an *obj.*, because the *ep.* is *trans.* only in consequence of the *transitiveness* of its *v.*, while حَسْنٌ, which is the *v.*, is *intrans.*, and so therefore is its *ep.*, which is subordinate to it; nor as a *sp.*, because it is *det.* by prefixion to the *pron.*, while the opinion of the BB, which is the truth, is that the *sp.* is not *det.* [83]: and,

since these two constructions are nullified, there remains only what we have said, vid. that it is assimilated to the direct *obj.* [above], حَسْنٌ being assimilated to ضَارِبٌ in that each of them is an *ep.* that is dualized, pluralized, and feminized, and that requires something to follow it after receiving its *ag.*; so that the وجہ is governed in the *acc.* by assimilation to عَمِراً in زَيْدٌ ضَارِبٌ عَمِراً Zaid is beating Amr (Sh). The *reg.* of the assimilate *ep.* needs a *cop.*, which is only the *pron.* [relating to the *n.* qualified by the assimilate *ep.* (DM)], expressed, as زَيْدٌ حَسْنٌ وجْهٌ, [where وجْهٌ is *ag.* of حَسْنٌ (DM),] or وجْهًا مِنْهُ, [where وجْهًا is governed in the *acc.* by assimilation to the direct *obj.* (DM)]; or supplied, as زَيْدٌ حَسْنٌ مِنْهُ, i. e., مِنْهُ [below]. There is a dispute about زَيْدٌ حَسْنٌ الوجْهٌ with the *nom.* [350]:—some say that مِنْهُ is to be supplied: and some that أَلْ is a substitute for the *pron.* [599] (ML); and, according to this, IHsh's phrase “only the *pron.*” [above] means “only the *pron.* or its substitute”. With the *acc.* or *gen.*, however, as حَسْنٌ الوجْهٌ [349] or حَسْنٌ الوجْهٌ, no *cop.* is needed, because the *pron.* is present in the *ep.*: and the result is that, if a *pron.* be present in the *ep.*, it suffices; but, if not, the *pron.* must be in the *reg.* of the *ep.*: though this is open to the objection that in حَسْنٌ وجْهًا the *ep.* contains

a *pron.*, and yet they supply the *pron.* in its *reg.* [above] (DM); and [the truth is that] in حَسْنُ الْوِجْهِ or حَسْنَ الْوِجْهِ, and the like, [a *cop.* is needed, but] أَلْ is put as a substitute for the *pron.*, [according to the KK, or the *pron.* is supplied, according to the BB, although the *ep.* contains a *pron.*,] as is conclusively proved by the fact that you say مَرَرْتُ بِأَمْرَأَةً حَسِينَ وَجْهَهَا I passed by a woman whose face is beautiful or حَسَنَةِ الْوِجْهِ, making the *ep.* *masc.* when it governs the [expli·it] *nom.*, [and therefore contains no *pron.*,] and *fem.* when it governs the *gen.*, which shows that, in governing the *gen.*, it assumes the *pron.* of the qualified, as it does when it governs the *acc.*, and you say وَإِنَّ لِلتَّقِيَّينَ لَحُسْنَ حَسَنَةَ وَجْهًا (BS). And [similarly] مَكَابِ جَنَابِ عَدْنِ مُفَتَّحَةَ لَهُمُ الْبَوَابَ XXXVIII. 49, 50. And verily for the pious is a beautiful retreat, gardens of abiding, having the gates thrown open to them must be construed as orig. الْبَوَابُ مِنْهَا the gates of them, [the *cop.* being suppressed (DM)]; or أَبْوَابُهَا their gates, أَلْ acting as a substitute for the *pron.* (ML).

§. 349. The *act. part.* and the assimilate *ep.* differ in (Aud, ML) five (Aud) [or rather] eleven (ML) matters :—
 (1) the *act. part.* is formed from the *trans.* and *intrans.* [*v.* (Tsr)], like ضَارِبٌ *beating* and قَائِمٌ *standing* (Aud, ML), مُسْتَخْرِجٌ *extracting* and مُسْتَكْبِرٌ *behaving proudly*

[343] (ML): but the assimilate *ep.* [only (ML)] from the [*v.* (Ts^r)] *intrans.* [348] (Aud, ML) by constitution (Ts^r), like حَسْنٌ *beautiful* and جَمِيلٌ *comely* (Aud, ML); or by intention, like ضَارِبُ الْأَبَابِ *whose father is a beater*, and مَضْرُوبُ الْعَبْدِ *whose slave is beaten*, since the *act.* and *pass. parts.*, when *subsisting* is intended by them, are treated like the assimilate *ep.* [below], as IM says in the Tashil (Ts^r): (a) as for حَيِيمٌ *merciful*, عَلِيمٌ *knowing*, and the like, they are confined to hearsay (A): (2) the *act. part* denotes [*one of* (Aud)] *the three times* [343]; but the assimilate *ep.* only the [*continual* (Aud)] *present* (Aud, ML) *time* (Aud, DM), i. e., the *time of the speaker*, explained by IHsh [and Kh] as (DM) meaning the *past continuous with the present time* (ML, Ts^r), not the *discontinuous past* or the *future* (Aud): (a) since Sf holds that it denotes the *past*, and IM that it denotes the *present*, IHsh, in order to reconcile these two opinions, intimates that those who say the *past* mean the *past continuous with the present*; and those who say the *present* mean the *present that the past is continuous with*: so that it has no indication of *originating*, nor of *subsisting in all the times* [348]; but indicates only the *present accident* (DM): (3) the *act. part.* is always conformable to the *aor.* in its vowels and quiescences [343] (Aud, ML), like يَضْرِبُ and ضَارِبٌ ML,

تَقَائِمُ وَيَقُومُ (ML), whence قَائِمٌ and مُنْتَطِلِقٌ (ML), orig. يَقُومٌ; though absolute identity of the vowels is disregarded (ML, Tsr), what is meant being correspondence of vowel to vowel, and quiescence to quiescence (Tsr), as is proved by يَدْهَبُ and تَقَائِلُ, and يَقْتُلُ and تَقَائِلُ (ML), for which reason IKhb says that this [agreement of the *act. part.* with the *aor.* in vowels, etc. (DM),] is [an agreement in] a prosodical, not an etymological measure (ML, Tsr): but the assimilate *ep.* is conformable to the *aor.* (Aud ML), whether it be formed from the *tril.* or the *non-tril.* (Tsr), like طَاهِرٌ أَنْعَرِضٌ free from vice, fluent in tongue, مُطْمَئِنٌ أَنْفَسٌ easy in mind (ML); and unconformable [to the *aor.* (Aud)], which is the prevalent [formation] (Aud, ML) in the [*ep.*] formed from the *tril.* (Aud), like جَمِيلٌ comely (Aud, ML), حَسَنٌ beautiful, ضَخْمٌ bulky, and مَلَانٌ full (Aud): (a) the saying of [Z, 1H, Ibn Al'Ilj, and (Tsr)] many that it is always unconformable is refuted by their agreement that the saying [of 'Adī Ibn Zaid at Tamīmī, a heathen poet (MN),]

مِنْ صَدِيقٍ أَوْ أَخِي ثَقَةٍ * أَوْ عَدُوٌ شَاحِطٌ دَارَا

[Whether a friend, or a trusty companion, or a foe distant in abode (MN)] is a case of assimilate *ep.* (ML, Tsr), since شَاحِطٌ is conformable to يَشَحَّطُ (Tsr, DM), so that the *ep.* agrees with the *aor.* in measure (DM): (4)

the *act. part.* may be preceded by its *acc.* (Aud, ML), as زَيْدٌ عَمْرًا ضَارِبٌ *Zaid is beating 'Amr* [343] (ML,Tsr) : but the assimilate *ep.* is not preceded by its *acc.* (Aud), being subordinate to the *acc. part.* in government (Tsr); while زَيْدٌ وَجْهُهُ حَسَنٌ is not allowable (ML, Tsr) : (a) hence the *acc.* is correct in such as زَيْدًا أَنَا ضَارِبُهُ *(I am beating) Zaid, I am beating him* [62]; but disallowed in such as زَيْدٌ أَبُوهُ حَسَنٌ وَجْهُهُ حَسَنٌ *Zaid is such that his father is beautiful in his face* (Aud) : (5) the *reg.* of the *act. part.* is connected, [i. e., conjoined with a *pron.* relating to the qualified (DM),] and extraneous, as زَيْدٌ ضَارِبٌ غَلَامٌ وَعَمْرًا *Zaid is beating his young man and 'Amr,* [where غَلَامٌ is connected, and عَمْرًا extraneous (DM)] : but (ML) the *reg.* of the assimilate *ep.* must be connected, [i. e., conjoined with the *pron.* of its qualified, either literally (Aud),] as زَيْدٌ حَسَنٌ وَجْهُهُ زَيْدٌ *Zaid is beautiful in his face* [below] ; or [ideally, as (Aud)] زَيْدٌ حَسَنٌ الْوِجْهَةُ زَيْدٌ *Zaid is beautiful in the face* [348] (Aud,ML), i.e., من *of him* (Aud), meaning من زَيْدٌ *of Zaid* (Tsr) ; while زَيْدٌ حَسَنٌ عَمْرًا is disallowed (ML) : (a) this opinion [that the *cop.* is suppressed] is held by the BB (Tsr); but it is said [by the KK that there is no suppression, and (Tsr)] that لَهُ is a substitute for the *post. pron.* (Tsr) : (b) the saying of BD that the allowability of such as زَيْدٌ بَكَ فَرِحَ *Zaid is joy-*

ful in thee falsifies the generality of IM's saying that the *reg.* must be connected [350] and *postpos.*, is refuted, because by "the *reg.*" [in IM's saying (Tsr) is meant what the *ep.* governs by right of [its] resemblance [to the *act. part.* (Tsr)]; whereas its government of the *adv.* is by reason of the verbal sense contained in it; as also is its government of the *d. s., sp.,* and the like (Aud): (6) the *act. part.* does not vary from its *v.* in government; while the assimilate *ep.* does, since it governs the *acc.*, notwithstanding the intransitiveness of

its *v.*, as زَيْدٌ حَسْنَ وَجْهٌ [above]; whereas زَيْدٌ حَسْنَ وَجْهٌ with the *acc.* is disallowed, contrary to the opinion of some, [who allow the *intrans. v.* that forms an assimilate *ep.* to govern the *acc.* by assimilation to the direct *obj.* (DM)]: (a) as for the tradition

إِنْ أَمْرَأَةً كَانَتْ تُهْرَاقُ الدِّمَاءَ [where it may be objected that the *الدِّمَاءَ* is governed in the *acc.* by *Tathra'iq* with *Fath*

أَهْرَاقَ زَيْدَ الدِّمَاءَ or quiescence of the *s.*, *aor. pass.* of زَيْدٌ الدِّمَاءَ Zaid shed the blood, i. e., أَرَاقَهُ, notwithstanding that this *v.* is *trans.* to only one *obj.*, which here is the *pro-ag.*, the reply to it is that (DM),] إِنْ الدِّمَاءَ is (a) a *sp.*, الْأُلْبَارُ being *red.*, [i. e., Verily a woman that was poured out by others in respect of blood the woman being slain, according to this reply (DM)]; or (b), says IM, an *obj.*, the *o. f.* being

تُهْرِيقُ that was pouring out blood, [and the woman being
 a slayer, according to this reply (DM),] and the Kasra then
 converted in to Fatha, and the ى into ئ, as in جَارِيَةٌ فَاصَّةٌ,
 and بَقَى, which is refuted, because the condition of that
 [conversion (DM)] is mobility of the ى, as in جَارِيَةٌ girl.
 نَاصِيَةٌ forelock, and بَقَى remained: (7) the *act. part.* may
 be suppressed, while its *reg.* remains: and therefore they
 allow (a) هَذَا ضَارِبٌ زَيْدٌ وَعَمْرًا [62]; and (b) أَنَا زَيْدًا ضَارِبٌ by
 subaudition of a *v.*, or of a *qual.* pronounced with Tanwîn
 [346. A], but not by coupling to the place, according
 to those who prescribe, as a condition [of such coupling
 (DM)], the existence of the requirer of the place [538]
 (ML), because the *act. part.* does not govern the *obj.* in
 the *acc.* except when it is synarthrous or pronounced with
 Tanwîn, while here it is neither (DM): whereas مَرَرْتُ بِرَجْلِي
 حَسَنٌ الْوَجْهُ وَالْفَعْلُ with the الْوَجْهِ in the *gen.*, and الفَعْلُ in the
acc., is not allowable, nor مَرَرْتُ بِرَجْلِي وَجْهَهُ حَسَنِي with the
 وَجْهُ governed in the *acc.* [by a suppressed *ep.* after
 the manner of distraction (DM)], because the [assimi-
 late] *ep.* does not govern when suppressed, [which is
 a cause of disallowance in both *exs.* (DM)]; and
 because it is not preceded by its *reg.*, [i.e., does
 not govern what precedes it,] and what does not govern
 does not expound an *op.*, [which is a cause of disallow-
 ance in the second *ex.* (DM)]: (8) it is not inelegant to

suppress the *n.* qualified by the *act. part.*, and prefix the latter to the *n. pre.* to the *pron.* of the [suppressed (DM)] qualified, as مَرَّتْ بِقَاتِلٍ أَبِيهِ I passed by a (man) slayer of his father, [i. e., بِرَجُلٍ قَاتِلٍ أَبِيهِ (DM)]; whereas مَرَّتْ بِحَسَنٍ وَجْهِهِ I passed by a (man) beautiful in his face, i. e., بِرَجُلٍ حَسَنٍ وَجْهِهِ (DM),] is inelegant (ML): (9) the *nom.* and *acc.* governed by the *acc. part.* are separable [from it (DM)], as زَيْدٌ ضَارِبٌ فِي الدَّارِ أَبُوهُ عَمْرًا Zaid is such that his father is beating 'Amr in the house; whereas, according to the majority, زَيْدٌ حَسَنٌ فِي الْحَرْبِ وَجْهُهُ Zaid is such that his face is beautiful in battle is disallowed, whether you put [the وَجْهُهُ into (DM)] the *nom.* or *acc.*: (10) the *reg.* of the *act. part.* may be followed by all the *appos.*; whereas the *reg.* of the assimilate *ep.* is not followed by the *ep.* (ML), because, being subject to the condition of being connected [above], it is co-ordinated with the *pron.*, which is not qualified [147] (DM): (a) so say Zj and the modern Westerns; but the tradition أَعْزَرْ عَيْنَهُ الْيَمَنِيَّ [350], in the description of the Antichrist, is awkward for them (ML); though it is sometimes replied that الْيَمَنِيَّ the right is the enunc. of a suppressed [inch.], i. e., هِيَ الْيَمَنِيَّ (It is) the right, this *prop.* being a reply to an assumed question "Which eye?"; or that it is the *obj.* of a suppressed [v.], i. e., أَعْنِي الْيَمَنِيَّ (I mean) the right

(DM) : (11) the *appos.* of the *gen.* governed by the *act. part.* may be in apposition with the place, according to those who do not prescribe, as a condition [of such apposition (DM)], the existence of the requirer of the place [above] ; and وَجَاعِلُ الْلَّيْلَ الْحَنْ VI. 96. [346. A, 538] هوَ حَسَنٌ الْوِجْهٌ وَالْبَدْنَ is a possible instance of it : whereas وَجْهٌ هُوَ قَوْيٌ الْرِّجْلُ وَالْيَدُ He is beautiful in the face and the body, with the وَجْهٌ in the *gen.*, and the بَدْنَ in the *acc.*, is not allowable, contrary to the opinion of Fr, who allows هُوَ قَوْيٌ الْرِّجْلُ وَالْيَدُ He is strong in the leg and the arm with the coupled in the *nom.* [or *acc.* (DM)]; (a) the Bdd allow the *appos.* of the *acc.* to be in the *gen.* in both the *cats.*, [i. e., the *act. part.* and assimilate *ep.* (DM),] as فَظَلَ طَهَّاً الْلَّحْمَ الْحَنْ [346. A, 347, 538], where قَدِيرٌ, according to them, is coupled to صَفِيفٍ : but the *gen.* in قَدِيرٌ is explicable on the theory that the *o. f.* is أَوْ طَابِيحٌ قَدِيرٌ or (cooking) boiled meat, [or قَدِيرٌ مُنْضَحٌ (dressing) boiled meat (EM,)] the *pre.* being suppressed, and the *post.* left in the *gen.*, as in the reading of VIII. 68. [127] ; or that قَدِيرٌ is coupled to صَفِيفٍ, but is put into the *gen.* by vicinity [130. A], or by imagining صَفِيفٍ to be in the *gen.*, like وَلَا سَابِقٌ شَيْءٌ [426, 538] (ML), not by coupling to the place (DM).

§ 350. IM mentions in the Tashil that the *reg.* of the assimilate *ep.* is [sometimes] a prominent attached *pron.*, [i.e. not detached, independent, whether it be contiguous to the *ep.* (Sn),] as

* حَسَنُ الْوِجْهِ طَلْقَةُ أَنْتَ فِي الْسِّلْمِ وَغَرِي الْحَرْبِ كَالْحِمْ مُكَفِّهِرُ

(A) *Fair of face, bright of it, art thou in peace ; and in war frowning, stern* (MN) ; or separated from it by another *pron.*, as قَرِيشٌ نَجِيبَاءُ النَّاسِ ذُرِيَّةٌ وَكَرَامُهُمُوهَا *Kuraish are the noble of mankind in offspring, and the generous of them therein [below]* (Sn). And so it may be a latent *pron.*, as زَيْدٌ حَسَنٌ *Zaid is beautiful* : but the intention is to mention what is governed by the *ep.* as being an assimilate *ep.*; whereas the covert [*pron.*] is governed by it as being an *ep.*, not with the restriction of its being assimilate (DM). The connected [governed in the *acc.*, really or virtually, being in the latter case a *nom.* susceptible of being governed in the *acc.* by assimilation to the direct *obj.*, as in the second of the verses cited below, or a *gen.* susceptible of that, as in the first and third (Sn),] is divisible into twelve sorts, (1) a conjunct, as أَسِيلَاتُ أَبْدَانِ دِقَافُ خُصُورُهُمَا * وَثِيرَاتُ مَا آتَنَتْ عَلَيْهِ الْمَازِرُ [by 'Umar Ibn Abi Rabra (MN), *Long in bodies, slender in their waists, plump in what the waist-cloths are wrapped over, i. e. the buttocks* (Sn),]: (2) a qualified resembling the conjunct [in its *ep.*'s being a *prop.*, like the *conj.* of the conjunct (Sn)], as

أَذْرُ امْرًا جَمًا نَوَالْ أَعْدَهُ * لِمَنْ أَمْهُ مُسْتَكْفِيًّا أَرْمَةَ الْدَهْرِ

[I will visit a man such that great is a largesse that he has made ready for him that has repaired to him, seeking a competence against the hardship of the time (Sn)], the evidence being in جَمًا نَوَالْ (3,4) pre. to one of the two, as

فَعَنْجَتْهَا قَبَلَ الْأَخْيَارِ مَنْرَلَةً * وَالْطَّيْبَى كُلِّ مَا تَنَاثَتْ بِهِ الْأَزْرُ

[by AlFarazdak, Then I turned them (the she-camels) towards the exalted in rank, and the nice in all that the waist wrappers are wound round (MN)] and رَأَيْتُ [by AlFarazdak, Then I turned them (the she-camels) towards the exalted in rank, and the nice in all that the waist wrappers are wound round (MN)] and رَأَيْتُ رَجُلًا دَقِيقًا سِنَانَ رُمْحٍ يَطْعَنُ بِهِ the head of a spear that he was thrusting with : (5) synarthrous, as حَسَنُ الْوِجْهَ beautiful in the face [348] : (6) anarthrous, as حَسَنُ وَجْهَهُ beautiful in his face [below] : (7,8) pre. to one of the [last] two, as حَسَنُ وَجْهَهُ beautiful as to the father's face and حَسَنُ وَجْهَهُ beautiful as to a father's face: (9) pre. to the pron. of the qualified, as حَسَنُ وَجْهَهُ [above]: (10) pre. to the n. pre. to the pron. of the qualified, as حَسَنُ وَجْهَهُ beautiful as to his father's face : (11) pre. to the pron. of, [i.e., to the pron. relating to (Sn),] a n. pre. to a n. pre. to the pron. of the qualified, as مَرَرْتُ بِأُمْرَأَ حَسَنِ وَجْهٍ جَارِيَتْهَا I passed by a woman beautiful as to her girl's face, comely as to its nose, [because the sense is

جَمِيلَةٌ أَنفٌ وَجْهٌ جَارِيَتْهَا (Sn)]: this is mentioned by IM in the Tashil : (12) *pre.* to the *pron.* of the *reg.* of another [assimilate] *ep.*, as [in the last *ex.*, and similarly in (Sn) مَرَرْتُ بِرَجُلٍ حَسِينٍ الْوَجْنَةِ جَمِيلٌ خَالَهَا] [I passed by a man beautiful in the cheek, comely in its mole, [except that here the *reg.* of the other *ep.* is not *pre.* (Sn)]: this is mentioned in the CT by IM, who holds the saying

سَبَّتْنِي الْفَتَاهُ الْبَصَّةُ الْمُتَجَرِّدُ الْكَلْطِيَفَةُ كَشْحِيَهُ وَمَا خَلْتُ أَنْ أَسْبَى
[The damsel plump in the naked body elegant in its flank, captivated me, when I fancied not that I should be captivated (Sn),] to be an instance of it (A), the *pron.* in كَشْحِيَهُ relating to الْمُتَجَرِّدُ (Sn). The *reg.* of this *ep.* has three cases, being (1) in the *nom.*, (a) as an *ag.*; or (b), says F, as a [partial (Sn)] *subst.* for the *pron.* latent in the *ep.*, [meaning where substitution is possible, not unrestrictedly, so that their saying مَرَرْتُ بِأُمَّراً حَسِينٍ الْوَجْنَةِ I passed by a woman beautiful in the face is not to be quoted against him, because here the substitution is prevented by lack of the femininization of the *ep.*, which is necessary when the *ep.* assumes the *pron.* (Sn)]: (2) in the *acc.*, (a) by assimilation to the direct *obj.* [of the act. part. (Sn)], if the *reg.* be *det.*; and (b) as a *sp.*, if it be *indet.*: (3) in the *gen.*, by prothesis. And, with each of the three [cases of the *reg.*], the *ep.* is either *indet.* or

det. [by reason of its being synarthrous (Sn)]; and these six [constructions] arise in [each of] the [twelve (Sn)] sorts of the connected already mentioned; so that there are 72 constructions. Such of them as involve prefixion of the synarthrous [*ep.* in the *sing.* number(Sn)] to the anarthrous [*reg.*] devoid of prefixion to the synarthrous [112], and, as IM expressly adds in the Tashil, to the *pron.* of the synarthrous, are disallowed. These are 9 constructions, (1) الْحَسْنُ وَجْهٌ ; (2) الْحَسْنُ وَجْهٌ أَبٌ ; (3) الْحَسْنُ وَجْهٌ ; (4) الْحَسْنُ وَجْهٌ أَبِيَّ (Sn) ; (5) الْحَسْنُ وَجْهٌ أَبِيَّ (Sn) ; (6) الْحَسْنُ مَا تَحْتَ نِقَابِيَّةً ; (7) الْحَسْنُ سِنَانٍ رَمْحٍ يَطْعُنُ بِهِ ; (8) الْحَسْنُ نَوَالٌ أَعَدَّهُ الْجَبِيلَةُ أَنْفِعَهُ (A), when the qualified is such as هِنْدٌ *Hind*, not such as الْمَرْأَةُ *The woman* (Sn). But the other [constructions (Sn)] are allowable; but [not equally allowable, being (Sn)] divisible into three kinds, bad, weak, and good. The bad are where the *ep.*, whether anarthrous or synarthrous, governs, in the *nom.*, a [*reg.* aprothetic and] denuded of the *pron.*, or *pre.*

to a [n.] denuded thereof (A), because here the *ep.* is devoid of a *pron.* relating to the qualified (Sn). These are 8 constructions, (1) ; الْحَسْنُ وَجْهٌ أَبٌ (2) ; الْحَسْنُ وَجْهٌ ; حَسْنٌ وَجْهٌ (3) ; الْحَسْنُ وَجْهٌ أَبٌ (4) ; الْحَسْنُ وَجْهٌ أَبٌ (5) ; حَسْنٌ وَجْهٌ أَبٌ (6) ; الْحَسْنُ الْوَجْهُ (7) ; حَسْنٌ الْوَجْهُ (8) : but the first four are worse than the second, because [in the second four (Sn)] إِلٰى is a substitute for the *pron.* (A), as is the opinion of the KK [599] (Sn). Those [constructions], though bad, [from the absence of connectedness in letter (Sn),] are allowable, because connectedness in sense is taken as equivalent to connectedness in letter, since the sense of حَسْنٌ وَجْهٌ لَّهُ is حَسْنٌ وَجْهٌ : while the proof of the allowability [from hearsay (Sn)] is the saying

بِهِمَةِ مُنِيتِ شَهْمٍ قَلْبُ * مُنَجِّدٌ لَا ذِي كَهَامٍ يَنْبُو

[*Thou wast tried by an invincible warrior, stout of heart, expert, not a wielder of a blunt sword, that glances off* (MN, EC, Sn)]; and what proves this construction to be allowable proves the cognate constructions to be allowable, since there is no [material] difference [between them]. The weak are (1) where the *indet ep.* governs, (a) in the *acc.*, *dets.* without restriction, [i. e., whether made *det.* by جَلْ or by prothesis (Sn); (b) in the *gen.*, *dets.* other than the synarthrous and the *pre.* to the synarthrous: (2) where the synarthrous *ep.* governs,

in the *gen.*, a [reg.] *pre.* to the *pron.* of the synarthrous. These are 15 constructions, [8 of the 1st sort (Sn),] (1) حَسْنٌ وَجْهُ الْأَبْ (2) ; حَسْنٌ الْوِجْهُ (4) ; حَسْنٌ وَجْهُ (3) ; حَسْنٌ مَا تَحْتَ نِقَابِهِ (5) ; حَسْنٌ كُلُّ (6) ; حَسْنٌ مَا تَحْتَ نِقَابِهِ (7) ; مَا تَحْتَ نِقَابِهِ حَسْنٌ (8) : حَسْنٌ وَجْهُ جَارِيَتْهَا جَمِيلَةً أَنْفَهُ (9) ; حَسْنٌ وَجْهُ (9) [6 of the 2nd sort (Sn),] ; الْوِجْنَةُ جَمِيلٌ خَالِهَا حَسْنٌ (12) ; حَسْنٌ مَا تَحْتَ نِقَابِهِ (11) ; حَسْنٌ وَجْهٌ أَبِيهٌ (10) (14) ; حَسْنٌ وَجْهُ جَارِيَتْهَا جَمِيلَةً أَنْفَهُ (13) ; كُلُّ مَا تَحْتَ نِقَابِهِ حَسْنٌ الْوِجْنَةُ جَمِيلٌ خَالِهَا [and one of the 3rd sort (Sn),] الْحَسْنُ الْوِجْنَةُ الْجَبِيلُ خَالِهَا (15) [above] (A). The reason of the weakness, (1) in the 1st sort, is that it involves treating the *intrans. ep.* like the *trans.*: so [says Kh] in the Tsr: (2) in the 2nd sort, is that it involves (a) as mentioned below by A, the semblance of pre-fixion of a thing to itself [120]; (b) as is said, redundancy of an unneeded *pron.*, for which reason the synarthrous and the *pre.* to the synarthrous are excepted, because there is no redundancy in them: (3) in the 3rd sort, is that it is disallowed by Mb [above] (Sn). The proof of allowability, (1) in the 1st and 2nd [accs., i.e., the synarthrous and the *pre.* to the synarthrous (Sn),] is the saying [83, 425] in the version with الظَّهَرَ in the *acc.*, [this being a proof in the 2nd also, because the *pre.* to the synarthrous ranks with the]

synarthrous (Sn) : (2) in the rest of the *accs.*, is the saying [attributed by IAr to one of the Asadîs, describing camels, and by Al'Ainî to 'Umair Ibn Laha' atTaimî, whom I do not know, the well-known poet being 'Umar Ibn Laja' atTaimî (AKB)]

أَنْعَنْتُهَا إِنِّي مِنْ نُعَانِهَا * كُومَ الْدُّرِّي وَادِقَةُ سُرَانِهَا

[*I describe them—verily I am one of their describers—lofty as to the tops of the humps, having their navels hanging down from fatness (AKB)*], since there is no [material] difference between them : (3) in the *gens.*, except the last, is the saying [of AshShammakh (EC)] أَقَامَتْ عَلَى رَبْعَيْهِمَا جَارَتَ اصْفَافًا * كَمِيتَا أَعَالِيهَا جَوَنَتَا مَضْطَلَاهُمَا [*Two neighbours (meaning two stones that support the cooking-pot) of a smooth stone (put at one end of them as an additional support) abode in their two homes, dark red in their uppermost parts, black in their lower part exposed to the heat of the fire (EC)*] : (a) in this sort, the *gen.*, according to S, is a poetic license ; while MB disallows it absolutely, [i.e., in poetry or prose (Sn),] because it resembles prefixion of a thing to itself, [since the *ep.* is identical in sense with the *n.* governed by it in the *nom.* (Sn)] ; but the KK allow it [even] in prose, which is correct, as in the tradition صَفْرٌ وَشَاحِهَا empty as to her girdle, [meaning lank in the belly (Sn),] أَعْزَرٌ عَيْنِهِ الْيَمِنِيَّ blind in his right, [or, in another version

الْيَسْرَى left (Sn),] eye [349], and, in the description of the prophet شَشْنُ أَصَابِعِهِ thick in his fingers: (4) in the last is the saying سَبَقْتِنِي الْفَتَأُ الْمُخْ [above]. And the good are all the rest, amounting to 40 constructions, divisible into good and very good: for such as contain one *pron.*, [like الْحَسْنُ وَجْهُهُ (Sn),] are better than such as contain two (A), like الْحَسْنُ وَجْهُهُ, which, besides the s, contains a latent *pron.*, *ag.* of الْحَسْنُ; because the former is free from redundancy of an unneeded *pron.* (Sn). For [a synopsis of] the foregoing [constructions of the assimilate *ep.* (Sn)] I have compiled a table, from which their *exs.* and predicaments, [as disallowed, very bad, bad, weak, good and very good (Sn),] according to the detail mentioned, will easily be known; and I have referred by a figure to the proof that some of them possess, combining in that [proof] each pair of cognate [kinds, like حَسْنُ وَجْهِ الْأَبِ and حَسْنُ الْوَجْدَةِ (Sn)]: and this is it (A).

A gives 10 references to 10 evidentiary verses, each of which is evidence for two constructions, except the 7th, which is evidence for one (Sn). The 1st reference is to [the evidence for the *gen.* in حَسْنٌ وَجْهٌ أَبِ and حَسْنُ وَجْهٌ أَبٍ, vid. the saying (Sn) of Ḥumaid al-Arkāṭ (AAz)]

لَاحِقٌ بَطْنٌ بَقَرِي سَمِينٌ * لَا خَطِلٌ الْرَّجْعِ وَلَا قَرْدِنٌ

(A), describing a wild he-ass, *Lank in belly, with a fat back; not knocking his legs together in the step, nor over-reaching* (AAz); and, in some MSS, also the saying

وَلَا سَيْئَى زَى إِذَا مَا قَلَبَسُوا * إِلَى حَاجَةٍ يَوْمًا مُنْخِيَسَةً بُرَّلَا

(Sn), by 'Amr Ibn Sha's (MM), *Nor bad in garb whenever they busy themselves, for a need some day, with (she-camels) subdued, that have cut their tushes,* (EC) : the 2nd is to [the evidence for the *acc.* in حَسْنٌ وَجْهٌ أَبِ and حَسْنٌ وَجْهٌ أَبٍ, vid. the saying (Sn)]

وَنَأْخُذُ بَعْدَهُ الْحَجَّ حَسْنٌ وَجْهًا * حَسْنٌ وَجْهًا أَبِ

(A), mentioned above (Sn) : the 3rd is to [the evidence for the *acc.* in حَسْنٌ وَجْهًا, vid. the saying (Sn) of Abū Zubайд at-Tā'ī (IY)]

هَيْفَاءٌ مُقْبِلَةٌ عَجَزَاءٌ مُدْبِرَةٌ * مَحْكُوطَةٌ جُدِلَتْ شَنْبَاءً أَنْيَابًا

(A), describing a woman, *Slender when advancing, large in the buttocks when retiring, smooth in the back, well made, fine in teeth* (IY) : the 4th is to [the evidence for the *nom.* in حَسْنٌ وَجْهٌ أَبِ and حَسْنٌ وَجْهٌ أَبٍ,

vid. the saying (Sn)] بِعَهْمَةٍ مُنِيتَ الْحَمْ (A), mentioned above (Sn): the 5th is to the evidence for the *nom.* in حَسَنٌ وَجْهٌ أَبِيهٌ and حَسَنٌ وَجْهٌ vid. the saying (Sn)]

تُعَيِّرُنَا إِنَّا قَلِيلٌ عَدًا دَنَا * فَقُلْتُ لَهَا إِنَّ الْكَرَامَ قَلِيلٌ

*She reproaches us that we are few in our number. Then said I to her, verily the generous are few: the 6th is to [the evidence for the *nom.* in حَسَنٌ نَوَالٌ أَعْدٌ and حَسَنٌ سِنَانٌ رُمْحٌ يَطْعُنُ بِهِ and the saying (Sn)]*

أَزُورُ أَمْرًا جَمًا الْحَمْ (A), mentioned above (Sn): the 7th is to [the evidence for the *gen.* in الْحَسَنُ الْوَجْنَةُ الْجَمِيلُ خَالِهُ ، الْحَسَنُ الْوَجْنَةُ الْجَمِيلُ خَالِهُ vid. the saying (Sn)]

سَبَّتْنِي الْفَتَنَةُ الْحَمْ (A), mentioned above (Sn): the 8th is to [the evidence for the *acc.* in الْحَسَنُ وَجْهٌ الْأَبِ and الْحَسَنُ الْوَجْهُ (Sn) [83] فَمَا قَوْمٌ بِشَلَبَةٍ الْحَمْ] (A); and, in some MSS, also the saying [239] (Sn): the 9th is to [the evidence for the *acc.* in الْحَسَنُ وَجْهًا and الْحَسَنُ وَجْهَ أَبِ ، vid. the saying (S) of Ru'ba Ibn Al'Ajjāj (AKB)]

فَدَاكَ وَخُمْ لَا يُبَالِي سَبَّا * الْحَرْزُنُ بَابًا وَالْعَقُورُ كَلْبًا

(A), describing a man as extremely inhospitable, *Then that fellow is a churl, that heeds not reproach; the hard in door, and the savage in dog* (AKB): and

الْحَسَنُ
the 10th is to [the evidence for the *nom.* in
الْحَسَنُ كُلُّ مَا تَحْتَ نِقَابِهِ and مَا تَحْتَ نِقَابِهِ, vid. the
saying (Sn)]

فَاتَّصِدْ يَرِيدَ الْعَزِيزَ مَنْ قَصَدَهُ

Then repair thou to Yazid, the man such that those who repair to him are dear. When the *reg.* of the *ep.* is, as before mentioned, a *pron.*, the *ep.*, (1) if in contact with the *pron.*, and anarthrous, governs it in (a) the *gen.*, by prothesis, as مَرَرْتُ بِرَجُلٍ حَسِينٍ الْوَجْهِ جَمِيلٌ I passed by a man beautiful in face, comely in it [below] (A); b) the *acc.*, by assimilation to the direct *obj.*, as IM, agreeing with Ks, allows in the Tashil, the *gen.*, according to this, being prevalent, not necessary, as is observed by Dm, who says that the difference between intending, and not intending, prothesis appears in such as مَرَرْتُ بِرَجُلٍ أَحْمَرُ الْوَجْهِ لَا أَصْفَرُهُ I passed by a man red in the face, not yellow in it, with Kasr of the , when prothesis is intended [17], and Fath when it is not (Sn): (2) if separated from the *pron.*, or synarthrous, governs it in the *acc.*, as قُرِيشٌ فُجَّبَاءُ الْأَنَاسِ الْمُعَ [above] (Sn)] الْجَمِيلُهُ [below] (A), the *pron.* in the place of an *acc.*, according to S [113] (Sn). The cases where prothesis is disallowed are only where the *ep.* is a *sing.*, as you have seen: whereas, if the *ep.*

be a *du.*, or a *pl.* analogous to the *du.* [234], it may be *pre.* unrestrictedly [112] (A), i.e., whether the *ep.* be synarthrous or not; and whether the *post.* be anarthrous, and devoid of prefixion to the synarthrous, and to the *pron.* of the synarthrous, or not (Sn). To the 72 constructions, then, must be added three, where the *reg.* of the *ep.* is a *pron.*, (1) a *gen.*, in contact with the anarthrous *ep.*, as مَرَرْتُ بِرَجْلِ حَسَنٍ الْوَجْهِ جَمِيلَةٌ [above]; (2) [an *acc.* (Tsr),] separated from the anarthrous *ep.*, as قَرِبَشْ نُجَيْبَاءٌ [above]; (3) [an *acc.* (Tsr),] contiguous to the synarthrous *ep.*, as بَدَ الْحَسْنُ الْوَجْهِ الْجَمِيلَةُ [above]: so that the constructions become 75. The *ep.*, moreover, is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 75 make 600: and the *ep.* [itself (Tsr) also is in the *nom.*, *acc.*, or *gen.*; and these 3 multiplied into 600 make 1,800: and the *reg.* of the *ep.* [also (Tsr)] is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 1,800 make 14,400, from which 144 are to be deducted, because the pronominal *reg.* has no sound or broken *pl.*; while the remaining constructions are 14,256, some allowable, and some disallowed, the latter of which should be excluded from them, as before mentioned (Tsr, Sn): so observes Kh in the Tsr (Sn). IM says in the Kāfiya “The substantive is made to imply the sense of the *ep.* [142]; and

is then used as it is used, though such a construction is weak". The following sayings are instances where the *prim.* is made to imply the sense of the *deriv.*, and is given the predicament of the assimilate *ep.*,

فَرَاشَةُ الْحِلْمِ فِرْعَوْنُ الْعَدَابِ وَإِنْ * تَطْلُبْ نَدَاءَهُ كُلُّبُ ذُو نَدَاءٍ كُلُّبُ

A butterfly in gravity, a Pharoah in chastisement; and, if thou seek his bounty, a dog in whose front is a dog, and

فَلَوْلَا اللَّهُ وَالْمُهْرُ الْمُفَدَّى * لَأَبْتَ وَانْتَ غِرْبَانْ أَلَاهَابِ
[by AlMundhir Ibn Hassān, *Then, but for God and the blessed colt, thou wouldest have returned, being a sieve in hide (MN)*], فَرَاشَةُ being made to imply the sense of مُثَقَّبُ of غِرْبَانْ of الْيَمِّ فِرْعَوْنُ طَائِشُ *inconstant, grievous, and therefore treated as these eps. one treated in respect of prefixion to what is logically an ag.; though, if they were made to govern the nom. or acc., it would be allowable (A).*

THE أَفْعُلُ OF SUPERIORITY.

§. 351. It is the *ep.* indicating [its subject's (Fk)] participation, and excess [over others, in the root of the *v.*(Fk)], like أَكْرَمٌ more generous [287] (KN). IHsh says in the Glosses on the Tashil that it should rather be called the أَفْعُلُ of excess, because it is sometimes formed from what contains no superiority, as أَبْخَلُ more niggardly and أَجْهَلُ more ignorant (Ys, MAd). It is diptote because of the inseparability of the quality of *ep.*, and of the measure of the *v.* [18]. And it does not vary from the shape of أَفْعُلُ, except that the Hamza is mostly elided in خَيْرٌ better and شَرٌ worse, from frequency of usage, and أَحَبُّ dearer is sometimes treated like them in that [elision of the Hamza (Sn)] as

وَحَبْ شَيْءٌ إِلَى الْأَنْسَانِ مَا مُنِعَ

And a thing most dear to man is what he has been refused; while خَيْرٌ and شَرٌ are sometimes treated according to the o. f., as in the reading [of Abù Kilaba (D, Tsr)] مَنِ الْكَذَابُ أَلَّا شَرٌ LIV. 26. Who is the worst liar? and the saying

بِكُلِّ خَيْرِ النَّاسِ وَبِنْ أَلْخَيْرٍ

(A), where بِكُلِّ is made diptote by poetic license (Sn),

Bilāl is the best of men, and the son of the best (Jsh). The أَفْعَلُ of superiority is formed from the *intrans.*, like أَفْضَلُ more excellent; and the *trans.*, like أَعْلَمُ more knowing (Sh). It is formed only from what the two' vs. of wonder are formed from [477] (Aud), vid. every *aff. att. plastic tril.* [352] v. [353] in the *act. voice* [354], such that [what is meant by] it admits of emulation, and not forming its *ep.* upon the measure of أَفْعَلُ, *sem.* فَعْلَةً [352] (Tsr); so that one says هُوَ أَغْرِبٌ *He is more ready to strike* [from ضَرَبَ, *aor.* يَضْرِبُ (Tsr)], and أَعْلَمُ [from عَلِمَ, *aor.* يَعْلَمُ (Tsr)], and أَفْضَلُ [from فَضَلَ, *aor.* يَفْضُلُ (Tsr)], as one says مَا أَفْضَبَهُ *How ready he is to strike!* and أَعْلَمَهُ *How knowing* and أَفْضَلَهُ *How excellent* (Aud), and أَفْضَلُ بِهِ and أَعْلَمُ بِهِ and أَغْرِبُ بِهِ (Tsr). And what is used as a connective for [deriving an expression of] wonder from that [v.] which does not form a homomorphous *v.* of wonder [477] is used as a connective for [deriving an expression of] superiority, the *inf. n.* of that *v.* being put after the connective as a *sp.*, as هُوَ أَشَدُ أَسْتِخْرَاجًا هُوَ أَحَدٌ *He is stronger in extracting* and حُمُّرٌ, more intense in fairness (Aud).

§. 352. Whatever has been heard contrary to what we have mentioned is not regular (Sh). The formation of the أَفْعَلُ of superiority from what exceeds three letters

is anomalous, as هَذَا الْكَلْمُ أَخْصَرُ مِنْ غَيْرِهِ This speech is more concise than any other (Aud), where أَخْصَرُ, being from أَخْتَصَرٌ It was made concise contains two anomalies, being *pass.* [354] and exceeding three letters (Tsr). But, as to [its formation from the *pret. v.* upon the measure of (Tsr)] أَفْعُلَ, there are the three opinions (Aud) held as to [the formation of the two *vs.* of] wonder (Tsr), (1) that it is allowable unrestrictedly (Aud on the two *vs.* of wonder), i. e., whether its Hamza denote *transport* [488] or not, which is the opinion of S and the critical judges of his school, and is adopted by IM in the Tashil and its Commentary (Tsr): (2) that it is disallowed unrestrictedly (Aud), except in the case of some anomalies to be remembered, not imitated, which is the opinion of Mz, Akh, Mb, IS, F, and those who agree with them (Tsr): (3) that it is allowed if the Hamza do not denote *transport* (Aud), and disallowed if it do, which is the opinion of IU; but this distinction, says Sht, is not laid down by any one, nor adopted by any grammarian, and is sufficiently refuted by its being contrary to the common consent [of the learned] (Tsr). The Revelation has ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ II. 282. That will be fairer in the sight of God, and more confirmatory of the testimony, from أَقْسَطَ and أَقْوَمَ (Sh); while هُوَ أَعْطَاهُمْ هُوَ أَعْطَاهُمْ لِلَّدَّرَاهِمِ وَأَوْلَاهُمْ لِلنَّمَرُوفِ He is the most liberal of them

in giving dirhams, and the most ready of them to confer kindness and غَيْرَهُ هَذَا الْمَكَانُ أَقْفَرُ مِنْ This place is more desolate than any other have been heard (Aud); and among their [current (IY)] provs. is أَفْلَسُ مِنْ آبِنْ آلْمَدَّلَقِ Poorer than Ibn AlMudhallak (M), a [needy poverty-stricken (IY)] man of the Banu 'Abd Shams (Md, IY) Ibn Sa'd Ibn Zaid Manāt (Md); and S holds that to be regular when the augmented [v.] is أَفْعَلَ (Sh). The KK allow the أَفْعَلُ of superiority to be formed from the two words سَوَادُ blackness and بَيَاضُ whiteness, because, say they, these are the two original colors, whence

جَارِيَةٌ فِي دِرْعِهَا الْفَضَفَاضِ * أَبْيَضُ مِنْ أَخْتِ بَنِي أَبَاضِ

[by Ru'ba Ibn Al'Ajjāj, *A maid in her wide shift whiter than the sister of the Banū Abād* (AKB)] and أَبْعَدْ بَعْدَتْ بَيَاضًا لَا بَيَاضَ لَهُ * لَأَذْتَ أَسْوَدَ شَرِي عَيْنِي مِنْ الظَّلَمِ [by AlMutanabbi, *Begone (mayst thou perish!)*, whiteness that hast no lustre. Assuredly thou art blacker in mine eye than the three dark nights at the end of the month (W, AKB)], which, according to the BB, are anomalous (R). The saying of some, on the [preceding] verse of Al Mutanabbi, addressing hoariness, أَبْعَدْ الْحُجَّ, that مِنْ is dependent upon أَسْوَدُ, necessarily implies that أَسْوَدُ is a *n.* of superiority; but that is disallowed in *colors*, and the truth is that مِنْ الظَّلَمِ is an

ep. of اَسْوَدُ كَاتِنٌ مِنْ جُمْلَةِ الظُّلْمِ, i. e. a black thing, being one of the aggregate of the three dark nights, [like لَئِيمٌ مِنْ لَيَامٍ حَرٌّ مِنْ اَحْرَادٍ a free man, of free men, and a mean fellow, of mean fellows, i. e., مِنْ جُمْلَتِهِمْ of their aggregate, and the saying of the poet

وَأَبْيَضُ مِنْ مَاءَ الْجَدِيدِ كَانَةً * شَهَابٌ بَدَا وَاللَّيْلُ دَاجٌ عَسَاكِرَةً
And a white sword, of water of iron, flashing as though it were a shooting-star that appeared when the shades of night were dark, as though he said كَاتِنٌ مِنْ مَاءَ الْجَدِيدِ (AKB): and, similarly, in

يَلْقَاكَ مُرْتَدِيَا بِأَحْمَرَ مِنْ دَمِ * ذَهَبَتْ بِخُضْرَتِهِ الْطَّلَى وَأَلْأَكْبَدُ
[He will meet the 'girt with a sword red because of blood, or with a red sword of blood, whose brightness the necks and livers have taken away with their blood that it has gotten (DM),] either denotes causation, i. e., on account of (its being accompanied by) blood ; or is an *ep.*, as though the sword, by reason of its being often accompanied by blood, had become blood (ML). The أَفْعَلُ of superiority is formed from [vs. denoting] internal defects, as فُلَانٌ أَبْلَدٌ مِنْ فُلَانٍ Such a one is duller than such a one and أَحْمَقُ stupider and أَرْعَنْ sillier and أَلَدُ more disputatious and أَشْكَسْ more perverse notwithstanding that the أَفْعَلُ not denoting super-

iority is formed from some of them, like أَحْمَقُ *stupid*, *fem.* حَمْقَةٌ, and أَرْعَنْ *silly, fem.* عَنَّا (R). And among their *provs.* is أَحْمَقُ مِنْ حَبَنَّةً *Stupider than Habannaṣa* (M), the cognomen of Yazid Ibn Tharwān (ID, Md, IY) Ibn Kais Ibn Tha'laba (IY), one of the Banū Kais Ibn Tha'laba (Md), who was proverbial (ID, IY) for stupidity (IY).

§. 353. Its formation from [a substantive or (Tsr)] an *ep.* having no *v.* is anomalous, [like هُوَ أَحْنَكُ الْبَعِيرَيْنِ *He is the more voracious of the two camels* (357), from حَنَكٌ *palate*, which is a substantive ; and (Tsr)] like هُوَ أَقْمَنُ بِهِ *He is worthier of it*, [from قَمِنْ *worthy*, i. e., (Tsr),] and أَلَصُّ مِنْ شِظَاظٍ *more of a robber than Shizāz* (Aud), a well-known robber, of the Banū Ḏabba, from لَصٌ *robber*, i. e., سَارِقٌ : but IKtt transmits a *v.* for the last, vid. كَصَّ *took the property secretly* ; and, according to this, there is no anomaly in it (Tsr). Among their *provs.* is آَبْلُ مِنْ حُنَيْفٍ الْحَنَاتِمِ *More skilled in good management of camels* [357] than Hunayf al-Hanātim (M), a man of the Banū Taim allāt Ibn Tha'laba (Md, IY) : but this is derived from أَبِلَ الْرَّجُلُ *The man was skilled in the good management of camels*, *aor.* يَابِلُ, *inf. n.* أَبَالَةً, *act. part* أَبِلٌ ; so that

it is derived from a *tril.* *v.*, as though they had formed a *v.* from إِبْلٌ *camels*, and then conjugated it like other *vs.* (IY).

§. 354. By rule it denotes *superiority of the ag.* over others in the act, like أَضْرَبَ [351], i. e., *striking more than the rest of the strikers*, not struck more than the rest of the struck, because the *ag.* is more frequent than the *obj.*, since, in most cases, there is no *obj.* but has an *ag.*, whereas the converse is not true; though we say “in most cases” to provide against such as مَجْنُونٌ possessed by a devil and مَبْهُوتٌ confounded. But sometimes they use it for the *obj.*, irregularly, as أَعْدَرُ more excusable, أَشْهَرُ more notorious [357], أَلَوْمُ more blameable, أَشَغَلُ more busy (R), and أَخْوَفُ more feared, formidable, dreadful [below] (R on the verses cited from S in §360). It has been heard formed from the *pass. v.* [360], as (1) هُوَ أَزْهَى مِنْ دِيكٍ *He is more self-conceited than a cock*, [from زَهَى], which, Jh says in the Sahāh, is not spoken by the Arabs, except in the *pass. voice*, though it is in the sense of the *act.*, vid. تَكَبَّرٌ was proud; but ID transmits رَهَى i. q. تَكَبَّرٌ; and, according to what he transmits, there is no anomaly in it (Tsr): (2) أَشَغَلٌ مِنْ ذَاتِ الْتَّحْيَيْنِ *Busier than the owner of the two skins of butter*, [a woman of the Banū Taim

Allāh Ibn Tha'labā, who used to sell clarified butter in the days of heathenism (Md, Tsr), from شُغِلَ was busied (Tsr)] : (3) أَعْنَى بِحَاجَتِكَ More anxious about thy need (Aud), from عُنِيَ was troubled, anxious (Tsr) ; and hence أَعْنَى in S's saying وَهُمْ يَبْيَانِهُ أَعْنَى And they are more anxious to explain it (R) : but عَنِي , like رَضِيَ , in the act. voice, has been heard ; and, according to this, there is no anomaly in it (Tsr) : (4) أَخْوَفُ [above] in the verses, like أَشْهَرُ [above] and أَحْمَدُ [357] (AKB).

§. 355. The افعُلُ of superiority has three states, being (1) anarthrous and aprothetic ; (2) synarthrous ; (3) pre. [118] (IA, Aud). If anarthrous and aprothetic, it is always conjoined [below], literally or constructively, with مِنْ (IM) governing the inferior in the gen. (IA, Aud, A), both [constructions] being combined in آنَا أَكْثَرُ مِنْكَ مَالًا وَأَعْزَّ نَفْرًا XVIII. 32. I am more abundant than thou in wealth [85], and more mighty (than thou) in people, i. e., مِنْكَ [357] (A), where مِنْ with its gen. is suppressed, because known (Sn). The sense of this مِنْ is disputed (A) :—(1) according to Mb (A, YS) and those who agree with him (A), it denotes beginning of extent (A, Fk) in superiority (Fk, Sn), as خَيْرٌ مِنْهُ better than he (Sn) ; or inferiority (Fk, Sn), as شَرٌّ مِنْهُ

worse than he (YS, Sn) : and this opinion is held by S ; but he intimates that, together with this [sense], it imports the sense of *partition*, saying that هُوَ أَفْضَلُ مِنْ زَيْدٍ *He is more excellent than Zaid* pronounces him superior to one, and is not general : (2) according to IM in the CT (A, YS), it denotes *passing* (A, Fk), as though, by زَيْدٍ أَفْضَلُ مِنْ عَمِرٍد [499], the speaker said *Zaid has surpassed Amr in excellence* : and he says that, if *beginning* were intended, إِلَى might occur after it ; and that its denoting *partition* is falsified by two matters, its not being replaceable by بَعْضٍ, and its gen.'s being [sometimes (Sn)] general, as اللَّهُ أَعْظَمُ مِنْ كُلِّ عَظِيمٍ *God is greater than every great one* (A, YS) : and in that he was anticipated by IW (YS). But IUK says that [Mb's opinion is apparently correct: while (A)] IM's criticism is not [universally (Sn)] applicable, since the announcement of the *ending* is sometimes omitted, because the *ending* is not known, or not intended to be announced ; and that [omission of the announcement of the *ending* (Sn)] is more emphatic in declaring superiority, since the hearer is not informed of the place of the *ending* (A, YS). This من and its gen. together stand towards the أَفْعَلُ of superiority in the same position as the *post.* towards the *pre.* ; and therefore may not precede it, as the *post.* may

not precede the *pre.* (IA). But sometimes مِنْ precedes it in poetry, as

وَأَسْتَنْزَلَ الْزَّبَاءَ قَسْهَا وَهُوَ مِنْ * عَقَابٌ لُوحٌ آلَجَوْ أَعْلَى مُنْتَمَى

(R), from the celebrated abbreviated ode of Ibn Duraid, *And he brought down AlZabbá, by force, when she was higher than the eagle of the air of the sky in soaring* (AKB). And, if the *gen.* governed by مِنْ be an *interrog.*

[*n.* (R, IA), or *pre.* to an *interrog.* (R, IA, Aud) *n.* (R, IA)], they always precede (IM, R) the أَفْعُلُ of superiority (R, Aud, A), as

أَنْتَ مِنْ أَفْضَلُ Than whom art thou more excellent ? and أَنْتَ مِنْ غُلَامٍ مَنْ أَفْضَلُ Than whose young man art thou more excellent ? (Aud), because the *interrog.* takes precedence (A, Tsr) of what governs it,

vid. أَفْعُلُ (Sn) : [but they do] not [precede] the whole sentence, as IM makes them do (A), like

مِنْ أَنْتَ خَيْرٌ Than whom art thou better ? (IM) and [similarly (Sn)]

مِنْ غُلَامٍ أَبْيَهُمْ أَنْتَ أَفْضَلُ Then the young man of which of them art thou more exellent ?, since his exemplification involves a separation between the *op.* and its *reg.* by an extraneous word, [the *inch.* not being one of the *regs.* of the *enunc.* (Sn),] while no one maintains [the allowability of] that (A). And in enunciation, [i. e., where there is no interrogation (IA, Aud, A),] the precedence [of مِنْ

with its *gen.* before أَفْعُلُ (Tsr)] occurs rarely (IM), anomalously (IA), as

إِذَا سَأَيَرَتْ أَسْمَاءَ يَوْمًا ظَعِينَةً * فَأَسْمَاءٌ مِنْ تِلْكَ الظَّعِينَةِ أَمْدُحُ
 (IA, Aud, A), by Jarir (MN, Tsr), *When Asmā (a woman) journeys one day with a lady in a litter, then Asmā is prettier than that lady in the litter (MN); and hence*

فَقَالَتْ لَنَا أَهْلًا وَسَهْلًا وَزَوَّدَتْ
 جَنَى النَّحْلِ بَلْ مَا زَوَّدَتْ مِنْهُ أَطْيَبُ

[by AlFarazdak, *Then she (his beloved) said to us “(Thou hast come to) kinsfolk, and (hast come to) a smooth (place)”* (60); and *she provided honey of the bees; nay, what she provided was nicer than it (MN)*], and
 وَلَا عَيْبٌ فِيهِمْ غَيْرُ أَنَّ سَرِيعَهَا * قَطْوُفٌ وَأَنَّ لَا شَيْءٌ مِنْهُنَّ أَكْسَدُ
 (IA, A), by Dhu-r Rumma, *And there is no fault in them (the women mentioned in the beginning of the ode), except that their quick ones are slow, and that not a thing is more indolent than they (MN, EC)*, *indolence being a quality praiseworthy among women, though blameworthy among men (EC): but this is a poetic license (Aud), according to the majority; and extraordinary, according to IM (Tsr).* The [comparatival (R)] مِنْ must not be separated from the أَفْعَلُ (R,A) of superiority (R), as is necessarily implied by IM's saying “conjoined” [above] (A), because it completes the sense of أَفْعَلُ (R). That, however, is not unrestrictedly true (A): but they

are sometimes separated by (1) the *reg.* of أَفْعَلْ (R,A), as
 النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ XXXIII. 6. *The Prophet*
is nearer to the believers than themselves (AKB, Sn),
 whence.

فَإِنَّا رَأَيْنَا الْعِرْضَ أَحْوَاجَ سَاعَةً * إِلَى الْصَّوْنِ مِنْ رَيْطِ يَمَانٍ مُسَهَّمٍ
 [360] (R), by Aus Ibn Ḥajar, *For verily we held honor*
to be more in need, one hour, of preservation from
pollution than fine striped yamānī clothes (AKB); (2)
 لَوْ and its v. (R,A), as

وَلَفْوَكَ أَطْيَبُ لَوْ بَدَلْتَ لَنَا * مِنْ مَاءٍ مَوْهَبَةٍ عَلَى خَمْرٍ

(A) *And assuredly thy mouth is nicer, if thou wouldest*
bestow it on us, than water of a hollow in a rock upon
wine (MN); (3) a *voc.* (AKB, Sn), as says Jarir

لَمْ الَّقَ أَخْبَثَ يَا فَرَزَدْقُ مِنْكُمْ * لَيْلًا وَأَخْمَثَ بِالنَّهَارِ نَهَارًا
 I have not met by night a fouler set, O Farazdak,
 than you, and by day a fouler in the day (AKB):
 though not by any thing else. When the أَفْعَلْ of superiority
 is formed from what is *trans.* by means of مِنْ, this
 مِنْ may be combined with the مِنْ prefixed to the inferior,
 being put either before or after it, as زَيْدٌ أَقْرَبُ مِنْ عَمْرِو مِنْ
 Zaid is near than 'Amr to every good deed or
 أَقْرَبُ مِنْ كُلِّ خَيْرٍ nearer to every good deed
 than 'Amr (A). The gen. governed by the comparatival

منِ participates with the superior in the meaning [of the root of the *v.*], either really, as زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو Zaid is handsomer than ‘Amr; or constructively, as in ‘Ali’s saying لَأَنْ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ يَوْمًا لَأَنْ أَصُومَ يَوْمًا مِنْ رَمَضَانَ assuredly that I should fast on a day of Sha‘bān is dearer to me than that I should break the fast on a day of Ramadān, because breaking the fast on the day of doubt, which may be [the first day] of Ramadān [or the last of Sha‘bān], being dear to the adversary, ‘Ali supposes it to be dear to himself also, and then affirms [fasting on] the [last] day of Sha‘bān to be dearer to him, as though he said “Grant that it is dear to me also. Is not fasting on a day of Sha‘bān dearer than it ?” And, in irony, you say أَنْتَ أَعْلَمُ مِنْ الْحِمَارِ Thou art more learned than the ass, as though you said “If it be possible for the ass to have learning, then thou art like him with an excess”, the intention being not to declare the excess [of the person addressed over the ass]; but to associate the two in a thing known to be non-existent in the ass, [and consequently non-existent in the person addressed](R). And [R says that (Sn)] in their sayings أَنَا أَكْبَرُ مِنَ الشِّعْرِ I am too old for poetry and أَنْتَ أَعَظَمُ مِنْ أَنْ تَقُولَ كَذَّا Thou art too great to say so, the intention is not to affirm the superiority of the speaker to poetry, or of the person addressed to the

saying ; but to declare their remoteness from poetry and the saying, the أَفْعُلُ of superiority here importing the remoteness of the superior [person] from the inferior [thing], and his passing away from it: so that مِنْ in the like is not comparatival ; but resembles the بِنْتُ مِنْ in أَنْفَصَلْتُ مِنْهُ I separated from Zaid and أَفْعُلُ used in the sense of مُتَجَاوِرٌ surpassing and بَائِنٌ separate, without any assertion of superiority (R,Sn). And therefore أَنْتَ أَعْزَّ عَلَىَ زَيْدٍ Thou art too dear to me for me to beat thee means بَائِنٌ مِنْ أَنْ أَضْرِبَكَ مِنْ فَرْطٍ عِرْقَكَ عَلَىَ separate from the possibility of my beating thee from the excess of thy dearness to me, that being allowable because the comparatival مِنْ depends upon the أَفْعُلُ of superiority in a sense approximate to this, since زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو [above] means Zaid surpasses the degree of 'Amr in excellence ; so that the مِنْ that we are discussing is like the comparatival مِنْ except in the sense of superiority (R). As for the synarthrous and the pre., they may not be conjoined with the من (IA, A) mentioned (A, MKh), which is prefixed to the inferior (Sn, MKh). And [thus] two opposite states take possession of أَفْعُلُ by turns, it being always *indet.* when accompanied by [this] مِنْ , and *det.* when parted

from it (M). One does not say زَيْدٌ أَفْضَلُ مِنْ عَمِّرٍ (M, IA), because مِنْ , when attached to this أَفْعَلُ , imparts to it a sort of particularisation, for which reason it occurs after the distinctive [pron.] in XVIII. 37. [166,419] ; while the ل , when prefixed to it, contains more determination than مِنْ imports particularisation, so that they dislike to combine the two (IY) : nor زَيْدٌ أَفْضَلُ النَّاسِ مِنْ عَمِّرٍ (IA), because مِنْ is mentioned only as a medium for communicating the knowledge of the inferior, which is expressly mentioned in the pre. (MKh). And, as for the saying [of AlA'shà (MN)]

وَلَسْتَ بِالْأَكْثَرِ مِنْهُمْ حَصَى * وَإِنَّمَا آلِغَرَةُ لِلْكَاثِرِ

[And thou art not more than they in number; and might belongs only to the many, where the poet combines the ل and ل with the word مِنْ (MN)], and the saying [of Sa'd alkarkara, according to Jh, or of Kais Ibn AlKhatim al Ansari, according to IU (MN,)]

فَنَحْنُ بِغَرَسِ الْوَدِيِّ أَعْلَمُنَا * مِنَا بِرَكْضِ الْجِيَادِ فِي الْسَّدَافِ

[We are more knowing in the planting of young palm trees than we are in the spurring of the coursers at day-break, where the poet combines prothesis with مِنْ (MN)], they are explained away (A) : for بِالْأَكْثَرِ مِنْهُمْ مِنْ is accounted for in four ways, (1) that مِنْ does not denote

beginning of extent, but explanation of the genus, as in
 أَنْتَ مِنْهُمْ الْفَارِسُ الشَّجَاعُ
 Thou art, of them, the gallant
 cavalier, i. e. مِنْ بَيْنِهِمْ from among them [359]; (2)
 that مِنْ is dependent upon a suppressed [word], the
 full phrase being وَكُسْتَ بِالْأَكْثَرِ بِأَكْثَرِ مِنْهُمْ And thou
 art not the more, (more) than they [359], where the
 suppressed is a subst. for the mentioned; (3) that أَلْ is
 red., and therefore does not prevent the introduction
 of مِنْ; (4) that مِنْ is i. q. فِي, i. e. the more
 among them: while أَعْلَمُ مِنَّا is constructively
 the post. being meant to be understood as rejected, like
 the ل in وَأَرْسَلَهَا إِلَيْهَا الْعَرَانَ [78] (MN). Nor [does one say
 (IY)] زَيْدٌ أَفْضَلٌ; and, similarly, in the fem., *du.*, and *pt.*,
 one does not say فُضْلَى, nor أَفْضَلَانِ, nor فُضْلَيَانِ, nor
 فُضْلَيَاتِ, nor فُضْلَلَ, nor فُضْلَيَاتِ [18]: but they must be made
det. by the ل or by prothesis, as أَلْأَفْضَلُ the most excellent
 and أَلْفُضْلَى the most excellent, أَنْصَلُ الرِّجَالُ the most ex-
 cellent of the men and فُضْلَى النِّسَاءِ the most excellent of
 the women (M). The أَفْعَلُ of superiority is always used
 (IY, R) with one of the three mentioned (R), [i. e.,] with
 the [comparative] مِنْ, the *art.*, or prothesis (IY), not
 being devoid of all; nor having two of them combined,
 except extraordinarily. It is not devoid of all, because

it is applied to denote *superiority of the thing to another.* and, with من and prothesis, the inferior is expressly mentioned ; while, with the *art.*, it is virtually mentioned, because the *art.*, being used to indicate a specified object previously mentioned, literally or virtually, is an indication of the أَفْعُل that has the inferior mentioned with it, as, when a person seeks *a more excellent than Zaid*, and you say عَمْرٌ أَفْضَلُ 'Amr is the more excellent, i. e., is that more excellent, i. e., is the person that, we say, is more excellent than Zaid. And according to this, in every case, the *art.* with the أَفْعُل of superiority denotes *knowledge* [599], in order that أَفْعُل may not be entirely divested of the mention of the inferior. Nor are two of the three combined, because each of them serves instead of the others in importing the mention of the inferior ; and, none of them having any import except that, the mention of another, when one has been mentioned, would be a mere pleonasm (R).

§. 356. The أَفْعُل of superiority is of three kinds, (1) what must agree [in number and gender] with what it belongs to, which [kind] is the synarthrous, as هِنْدٌ أَفْضَلُ the most excellent Zaid and الْهِنْدَانِ الْزَّيْدَانِ الْأَفْضَلَانِ the most excellent Hind, and الْأَفْاضِلُونَ الْرَّيْدُونَ [or الْرَّيْدُونَ الْأَفْاضِلُونَ] and الْفَضْلَيَانُ (M Ad)] and (2) what must not agree,

but be always in the *sing. masc.*, [whether its qualified be *sing.*, *du.*, or *pl.*, *masc.* or *fem.* (MAd),] which is of two sorts, (a) the anarthrous and aprothetic, as زَيْدٌ أَفْضَلُ عَمِيرٍو or هِنْدٌ أَفْضَلُ عَمِيرٍو *Zaid*, or *Hind* is, more excellent than عَمِيرٍو, and الْهِنْدَانِ أَفْضَلُ مِنْ عَمِيرٍو, *Amr*, الْهِنْدَاتِ أَفْضَلُ مِنْ عَمِيرٍو (Sh): [here] agreement is not allowable; and therefore it is said that آخر [18] is made to deviate from كَانَ صُغْرَى الْحِجَّةِ, [which ought to be used (Sn)]; and that آخر [357,359] is a solecism (A): (b) the *pre.* to an *indet.*, as هِنْدٌ زَيْدٌ أَفْضَلُ رَجُلٌ *Zaid* is a most excellent man and هِنْدٌ الْهِنْدَانِ أَفْضَلُ امْرَأَةٍ *Hind* is a most excellent woman, الْهِنْدَانِ أَفْضَلُ امْرَأَتَيْنِ and الْهِنْدَاتِ أَفْضَلُ نِسْوَةٍ and رِجَالٌ (Sh) : that [*indet.* (Sh) *post.* (A)] must agree [in number and gender (MAd) with the *n.* qualified (A, MAd) by the أَفْعَلُ of superiority (MAd)], as exemplified : and, as for II. 38. [118], it is in full أَوَّلَ فَرِيقٍ كَافِرٍ بِهِ the first (*party*) to disbelieve it (Sh, A), otherwise أَوَّلَ كَافِرِينَ would be said ; or is وَلَا يَكُنْ كُلُّ مِنْكُمْ أَوَّلَ كَافِرٍ Nor (*let each of you*) be etc., like XXIV. 4. [40] (Sh), i. e., فَاجْلِدُوهُ كُلَّ وَاحِدٍ مِنْهُمْ Scourge ye (every one of) them (MAd) : (3) what admits of both constructions, which is the *pre.* to a *det.*, [when affirmation of superiority to the post. is intended]

(MAd),] as أَفْضُلُ الْقَوْمِ *The two Zaids*, and *The Zaids*, are the most excellent of the men, and هِنْدٌ أَفْضُلُ النِّسَاءِ *Hind* is, and *The two Hinds*, and *The Hinds*, are the most excellent of the women ; or, if you please, أَفْضَلَا الرَّيْدَانِ *The two Zaydans* and هِنْدٌ فُضْلَى النِّسَاءِ and , أَفْضُلُونَ أَفْضَلُو الْقَوْمِ and أَفْضُلُ النِّسَاءِ (a) : أَلْهِنْدَاتُ ذُضَّيَّاتُ النِّسَاءِ and أَلْهِنْدَانِ فُضْلَيَا النِّسَاءِ disagreement is better, [or , as said in the Aud and Tsr, is the prevalent usage (MAd),] as in وَلَتَجِدَنَّهُمْ أَحْرَصَ الْنَّاسِ عَلَى حَيَاةِ II. 90. And thou wilt assuredly find them to be the most greedy of men for life, not أَحْرَصِي الْنَّاسِ ; and in

وَمَيْةٌ أَحْسَنُ الشَّقَّالَيْنِ جِيدًا * وَسَالِفَةٌ وَاحْسَنُهُمْ قَدَا
 [by Dhu-r Rumma, *And Mayya is the most beautiful of mankind and genii in neck, and front of the neck, and the most beautiful of them in back of the head* (AAz)] not حُسْنَاهُمْ and حُسْنَى الشَّقَّالَيْنِ : and IS is related to have held disagreement to be necessary ; but he is refuted by the texts إِلَّا الَّذِينَ هُمْ أَرَادُنَا XI. 29. *Save those who are the meanest of us* and VI. 123. [248] (Sh) ; and both usages are combined in the Prophet's saying إِلَّا أَخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبُكُمْ مِنِّي مَجَالِسَ يَوْمِ الْقِيَامَةِ أَحَاسِنُكُمْ Now will I inform you of the dearest of you to

me, and the nearest of you to me in the assemblies of the day of resurrection—(they are) the best of you in morals (IA, A); while [IA asserts that] those who allow both constructions say that agreement is more elegant, for which reason [Th ,] the author of the Faṣīḥ is blamed for saying فَلَمَّا خَتَرْنَا أَفْصَحَ كُلَّهُ in which case we have chosen the most elegant of them, where, say they, he ought to have said فُصْحَاهُ (IA): (b) if affirmation of superiority be not intended (IA, Aud, A, MAd) at all [357] (A, MAd, MKh), or be intended (A, Tsr, MAd, MKh) unrestrictedly (Tsr, MAd, MKh), i.e. (MKh), not over the *post.* alone, but over it and over [all (A)] others (A, MKh), then agreement [with the qualified (Tsr, MAd)] is necessary (IA, Aud, A, MAd), because of the resemblance of this انْعَلْ to the synarthrous [in determinateness and (MKh)] in being devoid of منْ in letter and sense (Tsr, MKh), as النَّاقُصُ وَالأشْجَعُ أَعْدَلَ بَنِي مَرْوَانَ The reducer, [i. e., Yazid Ibn AlWalid Ibn ‘Abd AlMalik Ibn Marwān, so named because he reduced the allowances of the soldiers (Tsr, Sn, MAd, MKh)], and the scarred, i. e., ‘Umar Ibn ‘Abd Al‘Aziz Ibn Marwān, so named because of a scar (Tsr, Sn, MAd, MKh) on his forehead (Tsr), from the blow of a beast (Tsr, Sn, MAd),] are the two just, or two justest of men, of the Banū Marwān, [where يَأْعُدْ admits of being rendered by what contains no affirmation of superiority (Tsr,

MAd),] i.e., عَادِلًا بَنِي مَرْوَانَ (IA, Aud, A, MAd), because none of the Banū Marwān participates with them in justice (Tsr, Sn, MAd), since there is no just man among them besides these two (MKh), or of meaning *unrestricted excess* (Tsr, MAd); and as مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ قُرَيْشٍ Muhammad (God bless him and give him peace !) is the most excellent of (mankind, from among) Kuraish, i. e. أَفْضَلُ الْنَّاسِ مِنْ بَيْنِ قُرَيْشٍ:

(c) the prothesis of these two sorts [mentioned in (b)] denotes mere *particularization* [*of the qualified, as being, e.g., of a certain tribe, not explanation of the inferior* (Sn)]; and therefore أَفْعَلُ in them may be *pre.* to what it is not part of, contrary to the أَفْعَلُ in which the sense of مِنْ is meant to be understood, this being always part of what it is *pre.* to : and for what reason يُوسُفُ أَحْسَنُ إِخْرَجَةٍ Joseph is the handsomest of mankind, from among his brethren, or the handsome man of his brethren, is allowable if الأَحْسَنُ مِنْ بَيْنِهِمْ or أَحْسَنُ مِنْهُمْ be intended ; but is disallowed if أَحْسَنُ مِنْهُمْ handsomer than they be intended (A).

§ 357. When the inferior is known (R), [with its gen. (R, IA, Aud, A)] is sometimes suppressed (M, R, IA, Aud, A), because indicated (IA), as in XVIII. 32. [355], i. e., مِنْكَ (IA, Aud), where expression and suppression occur ; and in آلِّآخرَةِ خَيْرٌ وَابْقَى LXXXVII. 17.

*And the life to come is better and more lasting than the present life) (Aud), i. e. مِنَ الْحَيَاةِ الدُّنْيَا (Tsr). being then supplied, [and therefore like the spoken; so that you do not put the art., as you do not put it with مِنْ because the virtually present is like the literally present (IY)]: and hence يَعْلَمُ الْسِرُّ وَأَخْفَى XX. 6. *He knoweth the secret, and a thing more hidden (than the secret),* [vid. the *inmost thought of the soul* (B,) i. e., وَأَخْفَى مِنَ السِّرِّ and the saying of the poet [looking at some fat camels belonging to other men (AAz)]]*

يَا كَلِيْتَهَا كَانَتْ لِأَهْلِي إِبْلًا * أَوْ هُنْ لَتْ فِي جَدْبِ عَامٍ أَوْ لَا
[O would that they were camels for my people, or had been made lean in a drought of a year before (this year)! (AAz)], i. e.; أَوْ مِنْ هَذَا أَلْعَامٌ الله أَكْبَرُ God is greater (than every thing), [i. e., مِنْ كُلِّ شَيْءٍ (IY)]; and the saying of AlFarazdaq

إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا * بَيْتًا دَعَائِمُهُ أَعْزَزٌ وَأَطْوَلُ
[below] (M) *Verily He that raised the heaven has built for us a house, whose pillars are mightier (than the pillars of every house), and taller (than they),* i. e. أَعْزَزٌ مِنْ دَعَائِمِ كُلِّ بَيْتٍ وَأَطْوَلُ مِنْهَا (AAz). That suppression occurs (1) often when افْعَلُ is an *enunc.* (IY, R, IA, Aud, A), actually or *orig.* (Tsr), as in the text (IA, A), XVIII. 32. (Sn), and the like, being frequent in the Kur (IA);

and hence إِنَّ الَّذِي سَمَكَ الْحَسْبَرَ [above] and سَتَعْلَمُ أَيْنَا لِلْمَوْتِ أَدْنَى * إِذَا أَدْنَيْتَ لِي الْأَسْلَدَ الْحِرَارَاً [by 'Antara, addressing 'Umāra Ibn Ziyād al 'Absī Thou shalt know which of us is nearer to death than his fellow, when thou bringest near to me the thirsty spears, i. e. أَدْنَى مِنْ صَاحِبِهِ (AKB)]: though, in such cases, it may be said that the elided is the *post.*, i. e., أَكْبَرُ the greatest of everything and كُلُّ شَيْءٍ most mighty pillars (R): (2) seldom when أَفْعَلُ is (IY, R, IA, Aud, A) not an *enunc.* (R, IA), [but] (a) an *ep.* (IY, Aud, A), as in

تَرَوْحِي أَجْدَرَ أَنْ تَقِيلِي * غَدًا بِجَنْبِي بَارِدٌ ظَلِيلٌ

(Aud, A), by Uhāiḥa Ibn Al Julāḥ *Grow tall, O young palm-tree, and come to, i. e., [reach and (EC)] take a place more fit [than any other that thou should sleep at noon, i. e., shouldst grow and flourish, therein tomorrow, by the two sides of cool, shady water (FA, EC), i. e., مَكَانًا أَجْدَرَ مِنْ غَيْرِهِ بِأَنْ تَقِيلِي فِيهِ* (Aud, A), as IM says in the CK (Tsr); or (b) a *d. s.* (Aud, A), as in

دَنَوْتَ وَقْدَ خَلْنَاكَ كَلْبَدْرَ أَجْمَلاً * فَظَلَلَ فُرَادِي فِي هَوَانَ مُضَلَّدًا [Thou drewest near, more fair (than the full moon), when we had fancied to be like the full moon; and my heart became seduced into love of thee (MN)], i. e.,

أَجْمَلَ مِنْ الْبَدْرِ (IA, Aud, A), as IM says in the CT (Tsr): for, since suppression of the *enunc.* is more frequent than suppression of the *ep.* and *d. s.*, suppression of part of it also is more frequent than suppression of part of them (R). The أَفْعُلُ [of superiority (IA,A)] is [said to be (IA)] sometimes used divested of the sense of *superiority* (R,IA,A), and renderable by (1) an *act. part.* (R,Sn), as رَبُّكُمْ أَعْلَمُ بِكُمْ XVII. 56. *Your Lord is acquainted with you* (IA,A), i. e., (عالِمٌ بِكُمْ (IA,Sn): or (2) an assimilate *ep.* (R,Sn), whence وَهُوَ الَّذِي يَبْدُو الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ XXX. 26. *And He is the One that beginneth creation, and then repeateth it (after their destruction); and it is easy to Him* (R,IA,A), i. e., هَيْئَنْ عَلَيْهِ [503] [above] (IA,Sn), as is said, since one thing is not easier to Him than another (R); and إِنْ مُدَّتِ الْأَيْدِي الْحَسْنَ (IA, A), i. e., (عَجَلَ لَهُمْ (Sn,J); and إِنْ الَّذِي عَزِيزَةُ طَوِيلَةُ سَمَكَ الْحَسْنَ (IA,A), i. e., عَزِيزَةُ طَوِيلَةُ mighty, tall (IA); and

قُبْحَتُمْ يَا آلَ زَيْدٍ نَفَرَا * الْأَمْ قَوْمٌ أَصْغَرًا وَأَكْبَرًا

Be ye cast out from good, O race of Zaid, as a family! (Ye are) a most ignoble people, small or great (AKB)], i. e., صَغِيرًا أوْ كَبِيرًا; and

وَإِلَّا فَمِنْ آلِ الْمُزَارِ فَإِنَّهُمْ * مُلُوكٌ عِظَامٌ مِنْ مُلُوكٍ أَعْظَامٍ

[by an Arab of the desert, *And, if not (of the race of Hāshim), then of the race of (Akīl) al-Murār, (kings of Al-Yaman; for verily they are great kings of great kings (AKB)]*, i. e., عَظَامٌ (R); and

أَتَهْجُوْهُ وَلَسْتَ لَهُ بِكُفَّةٍ * فَشَرِكْمَا لِخَيْرِكُمَا الْفِدَاءَ

(A), by Ḥassān [Ibn Thābit (SR)], *What! dost thou satirize him, when thou art not like unto him? Then the bad one of you two shall be the sacrifice for the good one of you (Sn).* According to Mb, that usage is regular; but [IM says in the Tashīl that (A)], according to the soundest opinion, it is confined to hearsay (R, IA, A). And [IM says in the CT that (A), when it is used in this sense (R),] adherence to the sing. masc. is more common (R, A) than agreement [with the qualified in number and gender], because it is treated like the prevalent, which is the original أَفْعَلُ, i. e., the أَفْعَلُ of superiority with مِنْ [356] (R); but that it is sometimes pluralized when what it belongs to is *pl.*, as

إِذَا غَابَ عَنْكُمْ أَسْوَدُ الْعَيْنِ كُنْتُمْ * كِرَاماً وَأَنْتُمْ مَا أَقَامَ آلاَلَاتِمْ

[by Al Farazdak, *When mount "Black-eyed" vanishes from you, ye will be noble; while ye, so long as it abides, will be the ignoble (MN), meaning ye will always be ignoble, because this mountain will not vanish (MN, Sn)]; and, says he, since it may be pluralized, because divested of the sense of superiority, it may be made fem., so that*

the saying كَانَ صُغْرَى الْجَمْع As though small and great etc. [356, 359] is correct (A). As for أَوْلُ former, it is 1) أَفْعَلْ (M, R), according to the BB (R), as is proved by [the fem. (IY)] and [the pl. fem. (IY)] أَلْأَوْلُ (M), like أَكْبَرْ , fem. , أَصْغَرْ , fem. , pl. fem. , أَكْبَرْ , fem. , pl. fem. , أَكْبَرْ , as LXXIV. 38. [248], being أَوْلُ being فُعْلَى [below], being أَوْلُ فُعْلَى ; and أَوْلَى , orig. دُولَى [below], being أَوْلُ فُعْلَى ; and أَوْلُ فُعْلَى (IY): (a) the majority of the BB hold that أَوْلُ is of the composition of كُلْ , like كَدْنَ sport (R), its ف and ع being a , (IY); though this composition is not used, except in أَكْلُ and its variations (R); كُلْ having no v., like أَكْلُ [353] (M): but some say that it is orig. أَكْلُ [having Hamza for its medial (Jh)], from كَلْ escaped, because escape lies in *outstripping*; while others say that it is orig. كُلْ , from كَلْ reverted, because every thing reverts to its first [state], أَوْلُ being فُعْلَى in the sense of the pass., like أَشْهَرْ and أَحَمَدْ more praiseworthy [354]; and in the [last] two cases the Hamza is anomalously converted into , : (2) فَوَعْلُ (say the KK, (a) from كَلْ , [its o.f. being وَالْأَلْ , and (KF)] the Hamza being transferred to the position of the ف; or (b) , as some of them say, of the composition of كُلْ , [its o. f. being كَلْ , and (Jh)] the first , being converted into Hamza. But its

being declined like the أَنْعَلْ of superiority, and its being used with مِنْ , falsify [the assertion of the KK as to] its being غَوْلْ ; and, as for أُولَئِنْ and أُولَئِنْ ، they belong to the speech of the vulgar, and are not correct. The [first] , [of دُولَى , which is the o. f.] of أُولَى , according to the opinion of the majority of the BB, is necessarily converted into Hamza, on account of its pl., vid. أَوْلَى , [orig. دُولَى , the first , of] which is necessarily converted into Hamza, like [the first , in] such as أَوْاصلْ , pl. of وَاصِلَةٌ [683] : but, according to those who say that أَوْلَى is from آلَى , the o. f. of أُولَى is دُولَى , the , being converted into Hamza, as in أُجُوهٌ [237, 683] ; and then the second, quiescent, Hamza into ، as in أُونَمَنْ [661], for which reason it returns to its o. f. of Hamza in Қālūn's reading عَادَا الْوَلَى LIII. 51. The first 'Ad, because the first [Haniza] is elided, the J of the art. being mobilized with its vowel [Damma (B)], so that the combination of two Hamzas is removed. Thus أَوْلَى former is like أَسْبَقْ anterior, prior, more preceding or prevenient or outstripping, in sense, declension and construction. You say, in declining it, (1) masc., (a) sing. أَلَوْلَى the first ; (b) du. أَلَوْلَانْ ; (c) pl. and أَلَوْلَاتْ [715] (R) , and أَلَادَائِي by transposition (Jh,

KF); 2) *fem.*, (a) *sing.*; (b) *du.*; (c) *pl.* أَلْأَوْلَىِيَانِ; أَلْأَوْلَىِ; (248) (R) [or أَلْأَوْلَىِ] like صَرَدْ and رُكْعٌ (KF). And أَلْأَوْلَىِ is used [as an *ep.*] for the [broken] *pl.* *masc.*, considered as being [tropically] *fem.* [270]: the poet says

عَوْدٌ عَلَىٰ عَوْدٍ لَّقَوْمٍ أَوْلَ * يَمُوتُ بِالنَّرْكِ وَيَحْكِيَا بِالْعَمَلِ

An old (camel) upon an old (road) belonging to former peoples, that dies by abandonment, and lives by work

(Jh on أَوْلَ), i. e., بَعِيرٌ مُسْنٌ عَلَىٰ طَرِيقِ قَدِيمٍ; (Jh on أَوْلَ), i. e., أَلْأَوْلُونَ; but, if you please, you say أَلْأَوْلُونَ (Jh on أَوْلَ). And you say, in construction, زَيْدٌ أَوْلُ مِنْ غَيْرِهِ Zaid is prior to others, هُوَ أَوْلَهُمْ He is the first of them, and هُوَ أَلْأَوْلَىِ He is the first. But since, according to the correct opinion, the expression أَوْلُ is not derived from anything used, neither from a *v.*, like أَخْسَنُ, nor from a substantive, like أَحْنَكُ [353], the sense of qualificativity in it is obscure, since qualificativity is apparent only with respect to the word that the *qual.* is derived from, and to the qualifiability of that derived *qual.* by that word, as in ذُو عِلْمٍ أَكْثَرٌ مِنْ عِلْمٍ غَيْرِهِ more learned, i. e., ذُو حَنَقٍ أَشَدٌ مِنْ حَنَقٍ حَنَقٍ غَيْرِهِ possessed of learning more than the learning of another; and ذُو حَنَقٍ more voracious, i. e., ذُو حَنَقٍ أَشَدٌ مِنْ حَنَقٍ حَنَقٍ غَيْرِهِ possessed of a palate, [i. e., appetite,] more than the palate, [i. e., appetite,] of another: whereas the

qualificativity of أَوْلُ is apparent only by reason of its being renderable by the *deriv.*, vid. أَسْبَقْ ; so that أَوْلُ becomes like [سَدِّيْنَ] مَرْرَتْ بِرْجِلِ أَسَدِ [142]. Its qualificativity, therefore, must not be regarded, except when the qualified is expressly mentioned before it, as يَوْمًا أَوْلَ on a former day; or when the comparatival مِنْ is expressly mentioned after it, since this مِنْ is an indication that أَفْعَلْ is not a substantive, like أَفْكَلْ and أَيْدَعْ [249]. If, then, it be devoid of both together, and be not synarthrous or *pre.*, Tanwin and the sign of the *gen.* are introduced into it, because of the obscurity of its qualificativity, as in 'Ali's saying أَحْمَدْهُ أَوْلًا بَادِئًا I will praise Him first, at the beginning; and in the saying مَا تَرَكْتُ لَهُ أَوْلًا وَلَا آخِرًا I have not left to him a first, nor a last (R), i.e., لَا قَدِيمًا وَلَا حَدِيثًا neither an old, nor a new (IY on § 324). But أَوْلُ may have its *post.* suppressed, and be *uninfl.* upon Damm, when it is renderable by the *adv.* of time, as لَعْرِنَكَ مَا أَدْرِي الْحَنْجَ [201], i.e., أَوْلَ أَوْقَاتٍ غُدُوْهَا at the first (of the times of its going in the early morning). And you say مَا لَقِيْتُهُ مُذْ عَامٌ أَوْلُ I have not met him since a former year, with أَوْلُ in the *nom.* as ep. of عَامٌ, i.e., مِنْ هَذَا الْعَامِ a year anterior (to this year). And some of the Arabs say مُذْ عَامٌ أَوْلُ

with Fath of أَوْلَى ; but this is rare. S relates on the authority of Khl, that [here] they make it an *adv.*, as though مُدْ عَامٌ قَبْلَ عَامِكَ since a year before (thy year) were said : but the rendering of قَبْلَ أَوْلَى by involves a difficulty, because, the first of the thing being the foremost of its parts, أَوْلَى عَامِكَ means *in the foremost of the parts of the year*, either *of its days*, or *of its nights*, or *of its times* ; whereas قَبْلَ عَامِكَ means *in the time preceding the whole of its parts* : and, if أَوْلَى were i. q., أَوْلَى قَبْلَ عَامِكَ before (thy year), its post. would be suppressed, and therefore it would necessarily be *uninfl.* upon Damm أَوْلَى , however, here may be i. q., أَوْلَى مِنْ عَامِكَ anterior (to thy year), the *adv.* being an *ep.* of عَامٌ i. e., عَامٌ كَائِنٌ a year (being in a time) anterior (to thy year). And it is not improbable that أَوْلَى , though an *ep.* of the *nom.*, may be put into the *gen.* by imagining the qualified to be in the *gen.*, because what follows مُدْ is sometimes governed in the *gen.* [203] ; so that it is like لَا نَاعِبُ الْحَجَّ and LXIII. 10. [426,538] : and, according to this, أَوْلَى is in the *gen.*; not in the *acc.*, [as in the former construction]. And, when you have not seen Zaid for a day, you say مَا رَأَيْتُهُ مُدْ أَوْلُ مِنْ أَمْسِ I have not seen him since the day before yesterday ;

مَا رَأَيْتُهُ مُذْ أَوْلَى مِنْ أَوْلَى مِنْ أَمْسِيٍّ
and, when you have not seen him for two days, I have not seen him since the day before yesterday : but you do not go beyond that (R).

§. 358. آخر is [a substantive, meaning *one of two things*; on the measure of (Jh)] أَفْعَلْ, [the *fem.* being أُخْرَى (Jh, KF); except that it contains the sense of (Jh) an *ep.* (IY), i. q., غير another [90] (KF), because أَفْعَلْ مِنْ كَذَا is found only in the *ep.* (Jh). But آخر has a predicament not belonging to any of its fellows, vid. that مِنْ is always suppressed from it when *indet.* [355] (M). The sense of *superiority* is altogether obliterated from it: so that it is not used either with مِنْ, or with prothesis; but is used either anarthrous or synarthrous. And, since the sense of مِنْ is not supplied with the anarthrous, it agrees in gender and number with what it belongs to (R). For آخر so often used apart from the qualified, as مَرَرْتُ بِرَجُلٍ كَذَا وَبِآخَرٍ I passed by such a man and by another, that they treat it as a substantive, making it *du.*, *pl.*, and *fem.* [356] (IY). They say مَرَرْتُ بِآخَرَينَ I passed by two others, and [or بِآخَرَ بِآخَرَينَ (Jh, KF)] by others; and [in the *fem.* (IY)] [or بِآخَرَةِ بِآخَرَى (KF)] by another, [du. (IY)] بِآخَرَيْنَ by two others, and [pl. (IY)] بِآخَرَيَاتِ بِآخَرَ by others (M): the Kur has

وَآخْرُونَ آعْتَرُوا بِذُنُوبِهِمْ IX. 103. And others have confessed
 their sins and another مُتَشَابِهَاتْ III. 5 [593] (IY). It is
 a mistake to say أَبْتَعْتُ عَبْدًا وَجَارِيَةً أُخْرَى I bought
 a male slave and another slave-girl, because the Arabs
 qualify by آخر and أُخْرَى and their [dus. and] pls. only
 [such words as denote] what is homogeneous with the
 [person or thing] previously mentioned, as أَفْرَأَيْتُمْ الْلَّاتَ
 وَالْعَزْرَى وَمَنَّاَةَ الْثَالِثَةَ الْأُخْرَى LIII. 19,20. Have ye then
 considered AlLāt and Al'Uzzā and Manāt the third,
 فَمَنْ شَهَدَ مِنْكُمُ الشَّهَرَ فَلِيَصُمِّهُ وَمَنْ كَانَ مَرِيضًا
 أَوْ عَلَى سَفَرٍ فَعِدَّهُ مِنْ أَيَّامِ أُخْرَى II. 181. Therefore whosoever
 of you is present during the month, let him fast there-
 in; and whosoever is sick, or on a journey, for him shall
 be a fast of a number of other days, مَنَّاَةَ being qualified by
 أُخْرَى because Manāt is homogeneous with AlLāt and
 Al'Uzzā, and أَيَّامِ by أُخْرَى because the days are homogene-
 ous with the month; whereas, the slave-girl not being
 homogeneous with the male slave, since the former is
 fem., while the latter is masc., may not be qualified
 by أُخْرَى, as one does not say جَارِيَةً Hind
 and another man came. For آخر is of the cat. of أَفْعَلُ,[the
 person or thing denoted by] which is homogeneous with
 the [person or thing] mentioned after it, as is proved by the

fact that, when you say قَالَ الْفِنْدُ الْزِمَانِيُّ وَقَالَ آخَرُ AlFind azZimmānī [one of the poets of the Ḥamāsa (CD),] says, and another says, the full phrase is وَقَالَ آخَرُ مِنْ آلِ الشِّعْرَاءَ and another (of the poets) says. And, as for the saying of the poet

صَلَى عَلَى عَزَّةِ الرَّحْمَنِ وَأَبْنَتِهَا * لَيْلَى وَصَلَى عَلَى جَارِاتِهَا الْآخِرِ
May the Compassionate bless 'Azza and her daughter Laila, and bless her other female neighbours!, it is attributable to the poet's having made her daughter to be a female neighbour of hers (D).

§ 359. ، الْدُّنْيَا. [when in the sense of the present life or world (R),] and الْجُنُلِي ، [when in the sense of the great affair (R),] are sometimes used anarthrous [and apothetic (AKB)], as in

يَوْمَ تَرَى النُّفُوسُ مَا أَعَدَتِ * مِنْ نُزُلٍ إِذَا آلَامُرُ غَبَتِ
 فِي سَعْيِ دُنْيَا طَالِمًا قَدْ مُدْتِ

(M, R), by Al 'Ajjāj (M, N, AKB), *On the day [of resurrection (N)], when the souls shall see what provision they have made ready, when affairs shall reach their end in the strife of a life that has long been extended (N, AKB)*, and the tradition of 'Umar إِنِّي لَأَكْرَهُ أَنْ أَرَى أَحَدًا كُنْم سَبَهْلَلَا لَا فِي أَمْرِ دُنْيَا وَلَا فِي أَمْرِ آخِرَةٍ Verily I dislike to see one of you idle, not busy in an affair of the present

life, nor in an affair of the life to come [397], the intention being to make the matter *indet.*, as though فِي سُنْعِ دُنْيَوِي in a worldly strife and فِي دُنْيَوِي دُنْيَوِي temporal matter and آخرِي eternal were said (K on XX. 72.), and in

وَإِنْ دَعْوَتِ إِلَى جُلَّى وَمَكْرُمَةٍ * يَوْمًا سَرَّاً كِرَامُ النَّاسِ فَأَدْعِينَا
 [by one of the Banū Kais Ibn Tha'laba, or, as is said, by Bashama Ibn Hazn an Nahshali, *And, if thou summon to a great affair and a noble feat the chiefs of the nobles of mankind, then summon us* (T, IY)], because they are prevalently applied (M, R) to the two things mentioned, so that the sense of *superiority* is obliterated from them (R); and thus they are confounded with substantives (M), for which reason they, like الْأَجْرُ [149], seldom follow a qualified (AKB). الْأَدْنِيَا [725] is orig. an ep., on the measure of فُعلَى: and its masc. is الْأَدْنِي the nearest, from دَنَوْتُ I drew near, the, being converted into in الْأَدْنِي, because fourth [727], and afterwards [the ى] into !, because mobile and preceded by a letter pronounced with Fath [684] (IY). It is a disgraceful mistake, and a hideous solecism, to say هَذِهُ دُنْيَا مُتَبَعَّةٌ This is a weary world, because دُنْيَا and all words on its measure are diptote whether *det.* or *indet.*, the Tanwîn not being affixed to them in either state

(D). The Lexicologists, however, say that the Arabs do sometimes pronounce دُنْيَا with Tanwīn ; so that H's declaring it to be a mistake is a mistake on his part : and IHL says that دُنْيَا has been heard declined as a triptote ; though, as IJ says, it is extraordinary, strange ; nor do we know anything, ending in an † of femininization, that is declined as a triptote [18], except this word : and it has been heard [so declined] in فِي سَعِيْ دُنْيَا طَالِمَا آتَح [above], which is not a poetic license because the measure does not vary in either case (CD). But the correct opinion is that أَلْبَشَرِي [272] is an *inf. n.*, like أَلْرَجْعَى [248, 272] and أَلْكَبَرِي [272, 331] ; not *fem.* of أَلْأَجَلُ *the greatest*, like أَلْأَكْبَرُ [248] ; because, when an *inf. n.*, it may be made *det.* and *indet.* (IY). And, as for حُسْنَى in the reading وَقُولُوا لِلنَّاسِ حُسْنَى II. 77. *And say ye to men good and soft in the saying* [of Abu-l Ghūl at Ṭuhawī (T, IY)]

وَلَا يَحْزُونَ مِنْ حَسَنٍ بُسْوَى * وَلَا يَجْزُونَ مِنْ غِلَظٍ بِلِينٍ
 [And that requite not any with evil for good, nor requite any with softness for roughness (T, IY)], they are not the *fem.* of أَخْسَنُ better and أَسْوَأُ worse ; but are *inf. ns.*, like بُشَرِي [above] (M, R). But [Abū 'Alī Al-Ḥasan (MN)] Ibn Hani [al-Ḥakamī, known as Abū Nuwās (MN),] has been taxed with making a mistake in his saying

كَانَ صُغْرَى وَكُبْرَى مِنْ فَوَاقِعَهَا * حَصَبَاءٌ دُرَّ عَلَى أَرْضٍ مِنْ الْدَّهَبِ [356,357] (M) As though smaller and greater of its bubbles were pebbles of pearl on a ground of gold (IY, MN): while in [355] the **مِنْ** is not comparatival (M,R), but partitive (R), being like the **وَلَسْتَ مِنْ أَنْتَ مِنْهُمْ أَفْارِسُ الشَّجَاعَ مِنْ بَيْنِهِمْ** [355] (M), i. e., or the **J** may be judged to be *red.*, **مِنْ** being comparatival, as in

وَرَثْتُ مُهَلِّهَلًا وَالْخَيْرِ مِنْهُ * زَهِيرًا نَعْمَ دُخْرُ الْأَدَارِيْنَا [by 'Amr Ibn Kulthūm at Taghlabī, I have inherited [the glory of] Muhalhil ('Amr's maternal ancestor), and (the glory of) a better than him, Zuhair (his paternal ancestor). Then most excellent is the treasure of the treasurer-keepers, (glory!) (EM, AKB)]; or in both verses, according to what is said, another **أَفْعَلُ**, anarthrous, may be supplied, on which **مِنْ** depends, i. e., **بِالْأَشْرَ أَكْثَرَ مِنْهُمْ** [355] and **وَالْخَيْرُ خَيْرًا مِنْهُ** the better, (a better) than him (R).

§. 360. The **أَفْعَلُ** of superiority does not govern like the *v.* (M), because, not being made *du.* or *pl.*, nor *fem.* [356], it is remote from resemblance to the *act.* *part.*; and becomes like *prim.* substantives, which are not derived from *vs.* (IY). It either is replaceable by a *v.* in the same sense as it, or is not

(IA). If not replaceable by a *v.* in the same sense (IA, A), it does not govern in the *nom.* (R, IA, Aud, Sh, KN, A) an expressed *ag.* (Sh), [whether] an explicit *n.* (R, IA, Aud, KN, A) or a [prominent (A) detached (Aud, Fk, Sn)] *pron.* (Aud, A, Fk), except in a [weak (IA, Sh), rare (Aud, A), anomalous (Sn)] *dial.* (IA, Aud, Sh, A, Fk) transmitted by S (IA, Sh, A, Tsr, Fk), because its resemblance [to the *v.*, and likewise (R)] to the *act. part.*, is weak (R, A), inasmuch as, when anarthrous and aprothetic, it is not made *fem.*, nor *du.* or *pl.* [356] (A). They disallow the government of the explicit *n.* [or detached *pron.*] in the *nom.* by the أَفْعُلْ of superiority because of its resemblance [288] to the أَفْعَلْ of wonder [477] in measure, origin, and intensive signification (MI). Most of (Tsr, Fk, MKh) the Arabs do not say مَرَرْتُ بِرَجُلٍ أَفْضَلَ مِنْهُ أَبْوَةً (M, IA, Aud, Sh, A, Fk) or أَنْتَ (Aud), making أَفْضَلَ govern [or أَنْتَ (Tsr)] in the *nom.* (IA, Tsr) as an *ag.*, on the ground that the sense is فَاقَهُ فِي الْفَضْلِ أَبْوَةً or أَنْتَ I passed by a man to whom his father was, or thou wast, superior in excellence (Tsr) : but put أَفْضَلَ in the *nom.* (M, Tsr, MKh) as a [*prepos.* (Tsr, MKh)] *enunc.* (IY, Tsr, MKh) to أَبْوَةً (Tsr, MKh) or أَنْتَ (Tsr), the *prop.* being [in the position of (IY, Tsr) a *gen.* as (Tsr)] an *ep.* (IY, Tsr, MKh) of رَجُلٍ (Tsr, MKh), as in مَرَرْتُ

مَرَّتْ بِرَجُلٍ أخْوَكَ أبُوهُ *I passed by a man whose father was thy brother* (IY); and the *cop.* being the *pron.* governed in the *gen.* by مِنْ (Tsr). Y, however, relates that (R) some of the Arabs allow [the أَفْعَلُ of superiority to govern the explicit *n.* (or detached *pron.*) in the *nom.*, as (R)] مَرَّتْ بِرَجُلٍ أَفْضَلَ مِنْهُ أبُوهُ [أَنْتَ [or أَنْتَ] (IY,R)], because it is derived from the *v.*, although its resemblance to the *act. part.* is remote (IY): but that [construction] is not well-known (R); while S says that it is rare, corrupt, because of what we have mentioned (IY). But, if replaceable by by a *v.* (IA, Aud, A, Fk) in the same sense (IA, Tsr, Fk). [e.g.] in the case of الْكَحْلُ [below] (Sh), it governs an expressed *nom.* (IA, Aud, Sh, A, Fk) universally (IA, Aud), by common consent (Sh, Fk) of the Arabs (Sh), vid. when أَفْعَلُ is [ep. of a generic substantive (Sh, Tsr, Fk, Sn)] preceded by negation [or the like (IA, Fk)], vid prohibition and disapprobatory interrogation (MKh)], and when its *nom.* is [extraneous (IA, Aud, A, Fk), i. e., not connected with the *pron.* of the qualified (Tsr, Sn, MKh),] declared superior to itself in two [different (Tsr)] respects, as in [the saying of the Arabs (Sh, Tsr)] مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكَحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ *I have not seen a man in whose eye collyrium is more beautiful than it is in the eye of Zaid* (IA, Aud, Sh, A, Fk),

where the *collyrium*, in respect of its being *in the eye of Zaid*, is superior, and, in respect of its being *in the eye of any other man*, is inferior, the sense being that *collyrium in the eye of Zaid is more beautiful than itself in the eye of any other man* (Tsr), from which ex. the case is known as the case of **الْكَحْلُ** [above] (Sh, Fk). For you may say **مَا رَأَيْتُ رِجَالًا يَحْسُنُ فِي عَيْنِهِ** **I have not seen a man in whose eye collyrum is so beautiful as in the eye of Zaid** (Aud), putting the *v.* **يَحْسُنُ** in place of **أَحْسَنَ**, without altering the sense: so says IM (Tsr): while the reason that the **أَفْعُلُ** of superiority is unable to govern the explicit *n.* in the *nom.* is only that it has no *v.* in its sense [of excess (Sn)], whereas in this *ex.* it is replaceable by a *v.* in its sense, as you see (A); and, if the *nom.* were made an *inch.*, [and **أَفْعُلُ** its *enunc.* (Fk, Sn),] then separation of **أَفْعُلُ** from **مِنْ** by an extraneous word, [vid. the *inch.* (YS),] would ensue (A, Fk). And similar are the saying of the Prophet **مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ** **فِيهَا الصَّومُ مِنْهُ فِي عَشْرِ ذِي الْحِجَّةِ** **Not in any days is fasting dearer to God than it is in the first ten days of Dhu-lHijja** [below] (S, IA, Sh); and the saying of the poet [Suhaim Ibn Wathil (S), cited by S (IA),]

مَرَّتْ بِوَادِي السَّبَاعِ وَلَا أَرَى * كَوَادِي السَّبَاعِ حِينَ يُظْلِمُ وَادِيَا
أَقْلَ بِهِ رَكْبٌ أَقْوَةَ تَنِيَّةً * وَأَخْوَفُ إِلَّا مَا وَقَى اللَّهُ سَارِيَا

(S, IA) *I passed by the vale of Wild Beasts ; and I do not know any vale like the vale of Wild Beasts, when it grows dark, wherein riders that have come to it tarry less [than they do in it], and more dreadful save so long as God guards a wayfarer* (MN), where he means أَقْلَ بِهِ رَكْبٌ مِنْهُمْ بِهِ, but suppresses that [مِنْهُمْ بِهِ] (AKB) for the sake of brevity (S), because of the hearer's knowledge (AKB), the phrase being like ما رَأَيْتُ كَعَيْنِ زَيْدٍ أَحْسَنَ فِيهَا الْكُحْلُ [below] (MN) ; and the saying

ما رَأَيْتُ أَمْرًا أَحَبَّ إِلَيْهِ الْ— * بَذْلٌ مِنْهُ إِلَيْكَ يَا أَبْنَ سِنَانَ
(Sh) *I have not seen a man that lavishness is dearer to than it is to thee, O Ibn Sinān* (Jsh). But the nom. governed by أَحَبَّ in the tradition and the [last] verse is a pro-ag., because أَحَبَّ is formed from the pass. v. [354], not from the act. (Sh). The general rule is that this explicit n. should occur between two prons., the first belonging to the qualified, and the second to the explicit n., as exemplified, [the first by the s in عَيْنِهِ, and the second by the s in مَنْهُ (Tsr)] : but sometimes the second pron. is suppressed, and منْ prefixed to the explicit n., [vid. مِنْ كَحْلِ عَيْنِ زَيْدٍ (Tsr),] as مِنْ كَحْلِ عَيْنِ زَيْدٍ than the collyrium of the eye of Zaid ; or to its place, [i. e., the place

of the eye, vid. the عَيْنِ (Tsr),] as مِنْ زَيْدٍ than (the collyrium of) the eye of Zaid, [one pre. n. being suppressed (Aud, A)] ; or to the owner of the place, [vid. زَيْدٍ (Tsr),] as مِنْ زَيْدٍ than (the collyrium of the eye of) Zaid (Aud, A, Fk), two pre. ns. being suppressed : and sometimes nothing is put after the nom., as مَا رَأَيْتُ كَعَيْنِ زَيْدٍ أَحْسَنَ فِيهَا الْكُحْلُ I have not seen an eye like the eye of Zaid, wherein the collyrium is more beautiful [above] (Aud, A), and similarly مَا رَأَيْتُ كَرَبَيْدٍ أَحْسَنَ فِي عَيْنِهِ الْكُحْلُ I have not seen any man like Zaid, in whose eye the collyrium is more beautiful (Sn). And they say مَا أَحَدٌ أَحْسَنَ بِهِ الْجَمِيلُ مِنْ زَيْدٍ Not any one is good behaviour more beautiful in than (good behaviour in) Zaid : the o. f. is مِنَ الْجَمِيلِ, then they prefix جَمِيلٌ to زَيْدٍ, because of his connection with it [119] (Aud, A), saying مِنْ جَمِيلٍ زَيْدٍ (Tsr) ; and then they suppress the pre. (Aud, A), so that it becomes مِنْ زَيْدٍ (Tsr). And like it is the Prophet's saying مَا مِنْ أَيَّامٍ أَحَبَ إِلَى اللَّهِ فِيهَا الصَّوْمُ مِنْ أَيَّامٍ أَعْشَرٍ Not any days is fasting dearer to God in than (fasting in) the days of the ten [above], orig. مِنَ الصَّوْمِ فِي (A). مِنْ أَيَّامٍ أَعْشَرٍ then, من صَوْمٍ أَيَّامٍ أَعْشَرٍ, then, أَيَّامٍ أَعْشَرٍ This construction does not occur in the Kur (Sh, Fk).

IM says in the CT that it [occurs only after negation, but (A)] may be used [by analogy (Tsr)] after prohibition or interrogation (A, Tsr) containing the sense of negation (A); and IHsh follows him in the Commentary on the KN : but no instance of it has been heard ; and it is better to confine oneself to what the Arabs have said (Tsr). The أَفْعُلُ of superiority governs [in the *nom.* (R, IA, Aud, A, Fk)] the latent (R, IA, Aud, Sh, A, Fk) *pron.* (R, IA, Aud, A, Fk), which is its (R) *ag.* (R, Sh). [It exercises this government] in every *dial.* (Aud, A, Fk), [and] without restriction (Sh), i. e., whether it be preceded by negation or not (MAd), as زَيْدٌ أَفْضَلُ مِنْ عَمْرُودٍ Zaid is more excellent than 'Amr (IA, Aud), where أَفْعُلُ contains a latent *pron.* [in the *nom.* as an *ag.* (Tsr)], relating to بَيْدٌ (IA, Tsr), because such government [is weak, its effect not being literally apparent ; so that it (Sn)] does not need strength of the *op.* (R, Sn). IM says in the CK (A), According to the soundest opinion (Fk), it does not govern [in the *acc.* (R, KN, A)] the direct *obj.* (R, Sh, KN, A), unrestrictedly (KN), i. e., whether an explicit *n.* or not (Fk), because it is co-ordinated [in intransitiveness] with the *vs.* denoting *natural dispositions* [432, 484] (YS) : but, if any *n.* suggesting [the allowability of (A)] that [construction] be found after it, such *n.* is [held to be (A)] governed in the *acc.* by a [supplied (A)] *v.* indicated by

افْعَلْ (R, A), as in هُوَ أَعْلَمُ مِنْ يَضِلُّ عَنْ سَبِيلِهِ VI.117. *He is wiser (than every one : He knoweth) who strayeth from His path, i. e., أَعْلَمُ مِنْ كُلَّ أَحَدٍ يَعْلَمُ مِنْ الْحَيْثُ* (R); and hence VI. 124. [64,201,202], حَيْثُ being a direct *obj.*, in the place of an *acc.*, governed by a supplied *v.* [يَعْلَمُ (Sn)] indicated by أَعْلَمُ (A); and the saying [of Al'Abbās Ibn Mirdās as Sulamī (T)]

فَلَمْ أَرِ مِثْلُ الْحَيِّ حَيَا مُصَبَّحًا * وَلَا مِثْلَنَا يَوْمَ الْتَّقِيَّةِ فَوَارِسَا
أَكْرَرَ وَاحْمَى لِلْحَقِيقَةِ مِنْهُمْ * وَأَضْرَبَ مِنَّا بِالسُّيُوفِ الْقَوَانِسَا
(R,A) *And I have not seen the like of the tribe of the Banū Asad, as a tribe assailed at morning ; nor the like of us, on the day that we encountered, as cavaliers ; and I have not seen any tribe returning more boldly to the charge, and more vigorous in defending the standard than they, and not any more ready to smite than we, (we smote, or smiting) crests with the swords, القَوَانِسَ being governed in the *acc.* by a [suppressed (AKB)] *v.* نَصَرَبْ or ضَرَبْنا [أَضْرَبَ (T)] indicated by أَضْرَبَ (T) : while some allow أَفْعَلْ to be the *op.*, because divested of the sense of *superiority* [357] (A). Nor does it govern the *acc.* assimilated to the direct *obj.* [348], either because it does not govern the direct *obj.* in the *acc.*, and therefore does not govern the *acc.* assimilated to the direct *obj.*: or because the [assimilate] *ep.*'s government of that *acc.*.*

is subordinate to its government of the *nom.*, and subsidiary to its prefixion to what was governed by it in the *nom.* [348]; whereas أَفْعَلْ does not govern the explicit *n.* in the *nom.*, except on the conditions mentioned [above]; and, if it do govern that in the *nom.*, is not *pre.* to it (R). IM says in the CK (A), The أَفْعَلْ of superiority (R,Sh, A,Fk), (1) when formed from a *self-trans. v.*, (a) if the *v.* be not indicative of *knowledge* [or *ignorance*], nor of *love* or *hatred* (A), is made *trans.* by the ج (R, Sh, A, Fk) to the direct *obj.* (R, Sh, Fk), which belonged to the *v.* before the formation of أَفْعَلْ (R), as هُوَأَطْلَبُ لِلثَّارِ وَأَنْفَعُ لِلنَّجَارِ He is quicker to seek blood-revenge, and readier to benefit the neighbour (A), because the resemblance of أَفْعَلْ to the *v.* and *act. part.* is weak; and, since in the case of the *act. part.* and *inf. n.*, when *trans.* to an *obj.*, support by the ج [346.B, 498,504] is allowable, notwithstanding their strength, that [support] is necessary in the case of أَفْعَلْ, because of its weakness (R): (b) if the *v.* be indicative of *knowledge* (R,A) or *ignorance* (R), is made *trans.* by the ب [346.B, 503] (R,A,Fk), as خَالِدٌ أَعْرَفُ بِالنَّحْوِ وَاجْهَدُ بِالْفِقْهِ Khālid is better acquainted with grammar, and more ignorant of law (Fk), because the ب is sometimes redundantly prefixed to the *obj.* of such *vs.*, and similarly [to the *obj.*] of their *act. parts.* and *inf. ns.* (R): (c) if the *v.* be indicative of *love*

or *hatred*, is made *trans.* by the J to what is logically the *obj.*, and by إِلَى to what is logically the *ag.* [500, 504] (R, A), i. e., the *lover* or *hater* (R), as أَلْمُؤْمِنُ أَحَبٌ لِّلَّهِ مِنْ نَفْسِهِ وَهُوَ أَحَبٌ إِلَى اللَّهِ مِنْ غَيْرِهِ The believer loves God more dearly than himself, and he is beloved by God more dearly than any other (A), i. e., more dearly than the unbeliever is beloved by Him (Sn), because such *vs.* are *trans.* to the *lover* or *hater* by means of إِلَى حَبَّبَ إِلَيْكُمْ أَلْإِيمَانَ XLIX. 7. *Hath made belief dear to you and وَكَرَّهَ إِلَيْكُمْ أَلْكُفْرَ* XLIX. 7. *And hath made unbelief hateful to you* (R): (2) when formed from a *v. trans.* [to the direct *obj.* by means of a *prep.*], is made *trans.* by that *prep.* (R, A) alone, as هُوَ أَرْعَدُ فِي الْأَرْضِ وَأَسْرَعُ إِلَى الْخَيْرِ وَأَبْعَدُ مِنَ الْأَثْمِ وَأَحْرَصُ عَلَى الْحَمْدِ وَأَجْدَرُ بِالْحِلْمِ وَأَحِيدُ عَنِ الْخَنَا from the world, and more quick to do good, and more strange to sin, and more covetous of praise, and more worthy of clemency, and more averse to obscenity. And the *v. of wonder* [477] shares with افْعُلُ in this usage, as مَا أَحَبَّ أَلْمُؤْمِنَ لِلَّهِ وَمَا أَحَبَّهُ إِلَى اللَّهِ How dearly the believer loves God, and how dearly he is beloved by God!, مَا أَعْرَفَهُ بِنَفْسِهِ How well he knows himself!, مَا أَقْطَعَهُ لِلْعَوَاقِبِ How quickly he cuts through

obstacles ! مَا أَزْهَدَهُ فِي الدُّنْيَا ! How strictly he abstains from the world !, مَا أَسْرَعَهُ إِلَى الْخَيْرِ How quick he is to do good !, مَا أَحْرَصَهُ عَلَيْهِ How covetous he is of it !, and مَا أَجْدَرَهُ بِهِ How worthy he is of it ! (A).

If the *v.* be *trans.* to two *objs.*, [أَفْعَلُ is made *trans.* to the first by the ل ; while (R)] the second is governed in the *acc.*, (1) by a supplied *v.* (R, Fk), according to the BB, indicated by أَفْعَلُ, as أَفْعَلُ I اَنَا أَكْسَى مِنْكَ لِعُمِرِكَ الْتِيَابَ (I clothe him) with garments and مُنْظَلِقًا أَعْلَمُ مِنْكَ لِرَبِيدٍ better able than thou to know Zaid : (I know him) to be departing, the second *obj.* of أَفْعَلُ, and the *v.* with its first *obj.*, being suppressed, i.e., أَكْسُوهُ الْتِيَابَ and مُنْظَلِقًا أَعْلَمُهُ مُنْظَلِقًا (R): (2) by أَفْعَلُ itself (R, Fk), according to the KK (R), unrestrictedly, as some say; but, as others say, if renderable by what contains no declaration of superiority, which opinion, says Dm, is good (Fk). By analogy, أَفْعَلُ would be made *trans.* to the second *obj.* also by the ل, but for the fact that the *v.* is not *trans.* to two things of the same sort, like two direct *objs.* or two *ns.* of time or place, by means of two *preps.* alike in form and sense (R). Nor does أَفْعَلُ govern [in the *acc.* (Fk)] the unrestricted or causative or concomitate *obj.* (Sh, Fk). But

it governs [in the *acc.* (R)] (1) the *adv.* (R, Sh), as فَانَا عَرْضَ الْحَمْدِ أَحْسَنُ النَّاسِ مُتَبَسِّمًا [355] (Sh), because a tinge of the *v.* is sufficient for this (R); (2) the *d.s.* (R, Sh), as زَيْدٌ أَحْسَنُ النَّاسِ [77] (Sh), because this resembles *Zaid is the handsomest of men when smiling and مِنْهُ رَطَبًا* the *adv* [74] (R); (3) the *sp.* (R, Sh), as XVIII. 32. [85, 355, 357] and XIX. 75. [147] (Sh), because this is governed in the *acc.* by what is devoid of the sense of the *v.*, as in رَاقُودٌ حَلَّا [85] (R).

THE NOUNS OF TIME AND PLACE.

§. 361. They are applied to denote *time* and *place*, with respect to the occurrence of the act therein, without restriction of person or time, as مُخْرَجٌ meaning *time*, or *place*, of unrestricted going out. And hence they are not made to govern [365] an *obj.* or *adv.*; so that مَقْتُلٌ مُخْرَجٌ زَيْدًا meaning *time*, or *place*, of killing Zaid or مُخْرَجٌ الْيَوْمَ time, or *place*, of going out to-day is not said, lest they should become restricted (Jrb). The object of using these promotions is a kind of conciseness and abridgment, since they serve to import the *time*, or *place*, of the *act*; and, but for them, you would be obliged to use the *v.* with the word زَمَانٌ *time* or مَكَانٌ *place* (IY). They are formed upon the measure of the *aor.* (IY, R) *v.* يَفْعُلُ, except that you put the *μ* in place of the aoristic letter, to distinguish the *n.* from the *v.* (IY). Such of them as are formed from the unaugmented *tril.* are of two kinds, pronounced with Fath, and pronounced with Kasr, of the ع (M). If formed from an unaugmented *tril.* (Jrb), they are upon the measure of (1) مَفْعُلٌ [with Fath (R, Jrb) of the ع (R)], when they are formed from (a) the *v.* whose *aor.* is pronounced with (a) Fath of the ع, as مَشْرِبٌ *time*, or *place*, of drinking, [from شَرَبَ drank, *aor.* يَشْرَبُ (Jrb,

MASH] ; (b) Damm of the ع , as مَقْتَلٌ *vital part*, where a wound is fatal [372] (SH), from قَتَلَ killed, aor. يَقْتُلُ (Jrb, MASH) : (b) the defective, [i. e., the unsound in the ل (Jrb).] as مَرْمَى *butt* (SH), from رَمَى shot, aor. يَرْمِي (MASH), even if they be formed from يَفْعُلُ with Kasr of the ع , like [مَرْمَى and] مَشْوَى *abode*, or be quasi-sound, belonging to the cat. of the ، like مَوْلَى meaning *place of government* (R), in order that the word may be lightened (R, Jrb) by conversion of the ل into ة (R) : (2) مَفْعُلٌ [with Kasr (R, Jrb) of the ع (R)], when they are formed from (a) the v. whose aor. is pronounced with Kasr of the ع , as مَضْرِبٌ *time*, or *place, of striking*, [from ضَرَبَ struck, aor. يَضْرِبُ (Jrb, MASH)] : (b) the quasi-sound, i. e., the unsound in the ف (Jrb), belonging to the cat. of the ، (R),] as مَوْعِدٌ *time or place, of appointment* (SH), from وَعَدَ promised, aor. يَعْدُ (MASH), even if the aor. be on the measure of يَفْعُلُ , like مُوْجَلٌ *dreadful place* (R), [or more fully] whether the ع of the aor. be pronounced with Fath, Damm, or Kasr (AAz), because Kasr with the ، is lighter than Fath (Jrb) : but the KK transmit مَوْضِعٌ *place* ; and some ns., neither inf. ns. nor ns. of place, occur on the measure of مَفْعُلٌ with Fath, like مَوْحَدٌ [18, 325. A] and مَوْعِيَةٌ *a pool* (R) : while the quasi-sound

belonging to the *cat.* of the ى, [in which the ى is a (S),] is treated like the sound (S, R), as مِيقَظْ time, or place, of waking, from يَيْقَظْ wakes (R), because [the *aor.* in] it is complete, and is not altered, since the ى with the ى is lighter [than with the ,] (S). The reason why the ns. of time and place are not pronounced with Damm of the ع, when the *aor.* is so pronounced, is that مَفْعُلْ does not occur [in the language (R)], except [extraordinarily, as (R)] in مَكْرُمْ and مَعْوُنْ; so that they deviate to Fath, because it is light (R, Jrb). But the following [twelve (Jrb) words (R, Jrb), formed from يَفْعُلْ with Damm of the ع (R),] occur [upon the measure of مَفْعُلْ (R) with Kasr (R, Jrb), because Kasra is the sister of Damma, for which reason Kasr and Damm often occur in the *aor.* of the same v., like حَشَرْ collected, gathered together, mustered, *aor.* يَحْشُرْ (Jrb)]:—(1) مَنِسِكْ place of worship [below]; (2) مَجْزُزْ place where camels are slaughtered; (3) مَنْبِتْ place where plants grow; (4) مَطْلِعْ time, or place of rising [below]; (5) مَشْرِقْ east; (6) مَغْرِبْ west; (7) مَفْرِقْ crown of the head [below]; (8) مَسْقِطْ time, or place, of falling or dropping; (9) مَسْكُنْ place of abode [below]; (10) مَرْفَقْ elbow; (11) مَسْجِدْ mosque [below]; (12) مَنْجِرْ nostril [372] (SH). And hence

مَظَانِي place where a thing is thought to be [362] (R). And in some words Fath, [according to analogy (MASH), as well as Kasr, of the ع (R)] has been heard, vid (1) مَنْسَكٌ (above) (R, MASH), both being read in جَعَلْنَا مَنْسَكًا XXII. 35, 66. *Have We appointed a place of worship;* (2) مَطْلَعٌ (MASH); (3) مَفْرَقٌ (4) مَسْكُنٌ; (5) مَسْجِدٌ (R, MASH); (6) مَحْشِرٌ place of congregation or muster [below] (R): while Fr says that in all of them Fath is allowable, even if it have not been heard (MASH). But مَحْلٌ meaning *place of alighting* is [so pronounced] because its *aor.* is biform, فَيَحْلُّ in XX. 83. [411] being read with both vowels; [and مَحْشِرٌ may be similarly explained] (R). As for مِنْخَرٌ nostril [372], it is a deriv., [formed by alliteration to the Kasra of the خ (Jrb),] like مِنْتَنٌ [252, 343] (SH); but both are extraordinary (Jrb), while there is no other (SH), since مَفْعُلٌ with two Kasras is not one of the formations (Jrb). And some words, formed from يَفْعُلُ with Kasr, occur with Fath and Kasr, vid مَدَبٌ track or course and مَأْوَى الْأَبْلِيلٍ nightly resting-place of camels (R); whereas in the case of anything but camels, only مَأْوَى with Fath is said (L).

§. 362. IH says in the CM that (Jrb) the ة of femininization is sometimes affixed to some of these *ns.* (M, Jrb),

as though they meant the بَقْعَةُ *plot, or patch, of ground* (IY); whether they conform to analogy (Jrb), like مَرْتَأَةٌ [place of slipping, which is pronounced with Kasr because its *aor.* is so pronounced (IY)], مَقْبَرَةٌ (M, Jrb) *place of burying* (IY), مَشْرَقَةٌ [place of the sun's shining, which is the place of sitting in the sun (IY)], and مَوْقَعَةٌ مَّوْقِعَةٌ آلَ الطَّائِرِ (M place whereon the bird alights, which is [said by IY to be] pronounced with Fath of the ق, being from وَقَعَ alighted, *aor.* يَقْعُ with Fath [482] (IY); or differ from it (Jrb), like مَطَانَةٌ [361] (M, Jrb), which is [said by IY to be] pronounced with Fath, because it is from ظَنَّ thought, *aor.* يَظْنُ with Damm (IY). But, as for those which occur on the measure of مَفْعَلَةٌ with Damm (M, Jrb), like مَقْبَرَةٌ [place of graves (IY)], مَشْرَبَةٌ place in which exposure to the sun occurs, مَشْرَبَةٌ upper-chamber (IY), and مَسْرَبَةٌ hair on the breast (M), they are ns. [so constituted (AAz),] not made to follow the course of the v. (M, Jrb), the act's proceeding in them not being meant (AAz), but are like قَارُورَةٌ flask, bottle, phial (Jrb); and, if the place of the act were meant, مَقْبَرَةٌ [above], مَشْرَقَةٌ, and مَشْرَبَةٌ with Fath would be said (IY). The affixion of the ة in (Jrb) such [a formation] as مَطَانَةٌ, or مَقْبَرَةٌ مَّقْبَرَةٌ is not regular (SH), but confined to hearsay

(Jrb), since the rule is that مفعَلٌ in the *n.* of time and place, and in the *inf. n.*, should be denuded of the ة (R).

§. 363. All of that is in the unaugmented *tril.* (Jrb). And whatever is formed from the augmented *tril.* or the *quad.* is identical in expression with the *pass. part.* (M, R, Jrb), with unbroken regularity, as in the case of the *inf. n.* beginning with م [333] (R), like مُخْرَجٌ *time,* or *place, of excluding* (M, R, Jrb), مُدْخَلٌ *time or place of including,* مُغَارٌ in the saying [of Humaid Ibn Thaur (S, AAz)]

وَمَا هِيَ إِلَّا فِي إِزَادٍ وَعِلْقَةٍ * مُغَارَابِنْ هَمَّامٍ عَلَى حَيٍّ خَتْعَمَا
 (M) And she is not clad save in a waist-wrapper and a shift at the time of Ibn Hammām's making a raid upon the tribe of Khath'ām Ibn Anmār (AAz), where he makes مُغَارٌ a [n. of] time, an *adv.* (S), مُرَكَّبٌ in (IY) their saying فَلَانْ كُرِيمٌ الْمُرَكَّبِ Such a one is noble in origin (M), مُقاَلٌ *time, or place of fighting* (M, R), مُضْطَرِبٌ *time, or place, of seeking gain,* مُتَقلَّبٌ *place of translation after death,* مُتَحَالِّمٌ *time, or place, of oppression* (M), مُسْتَخْرَجٌ *time, or place, of extracting* (R), مُدَحْرَجٌ *time, or place, of rolling down* (M, R), مُتَدَحْرَجٌ *time, or place, of being rolled down* (R), and مُحَرَّجٌ *time, or place, of crowding together* (M, R), as says Al'Ajjāj

مُحَرَّجُ الْجَاهِيلِ وَالنَّئِي

(M) *The place of the crowding together of the herd of camels with their herdsmen and owners, and the shallow trenches dug round the tent to keep out the water* [248] (AAz), and the like (Jrb), each of which admits of four meanings (R), this expression being common to the *n.* of time, the *n.* of place, the *inf. n.* and the *pass. part.* (IY). It seems that the *ns.* of time and place, being meant to resemble the [*aor.*] *v.* in measure, are made conformable to the *pass. part.* [347], (1) because it is lighter than the *act. part.*, since the *act. part.* is pronounced with Kasr [of the ئ], and the *pass.* with Fath, while Fath is lighter; and (2) because, the *ns.* of time and place being adverbial *objs.* as respects the sense, the use of the expression denoting the *obj.* to represent them is more agreeable with analogy (Jrb).

§. 364. مَفْعَلَةٌ [with Fath of the م and ع (R, BY)] is formed, [to indicate *abundance* (ARf),] from [prim. (R, ARf)] substantives denoting objects that abound (R, L, BY) in a place (R, L); and serves to qualify the *land* wherein such objects abound (BY); provided that the substantives be of three *rad.* letters (L, BY), either un-augmented (L), as أَرْضٌ مَسْبَعَةٌ *land abounding in wild beasts* and مَاسَكَةٌ أُسْدٌ *in lions* (R, L, BY) and مَذَابَةٌ ذِئَابٌ *in wolves* (R, L); or augmented, as أَرْضٌ مَفْعَلَةٌ *land abounding in vipers* (L, BY), by elision of the

Hamza of أَفْعَى (ARf), and مُحْيَاةٌ in حَيَّاتٍ serpents [below] (L), and مَقْتَشَاةٌ in قِتَّاءٍ cucumbers [below] (L, BY), by elision of one ش (ARf), and مَرْمَنَةٌ in رَمَانٍ pomegranates (L). IAI says, It has reached us that 'Umar used to recite on the way to Makka

كَانَ رَاكِبَهَا غُصْنٌ يَمْرُوكَةٌ * إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ شَمِلُ

As though her rider were a branch in a windy place, when she is urged gently by him, or a tipsy drinker (D). They distinguish the trils. by that [formation] because of their lightness (S). Dm says, The mode of forming مَفْعَلَةٌ from حَيَّةٌ is disputed, S saying مُحْيَاةٌ [above], because its ع, according to him, is a ي; while some assert that it is a ،, and the Author of the 'Ain says أَرْضٌ مَخْرَوَةٌ: but the saying of S is said to be the truth, while the Author of the 'Ain is unknown. And Dm says, The vulgar take مَقْتَشَاةٌ [above] to mean the place where cucumbers and other things, like melons, grow, altering the expression by putting an ا in place of the Hamza, and not observing the sense of abundance. Since this formation contains some resemblance to the advs. beginning with م [361], it is co-ordinated with them (ARf). But [R says that (ARf)], notwithstanding its frequency, it is not regular, universal; so that مَضَبَعَةٌ abounding in hyenas or مَقْرَبَةٌ in monkeys is not said (R, ARf). IM adds in the Tashil مَفْعَلَةٌ with Fath of the

and Damm of the ع ; while Dm says that AU transmits from KhA مَرْبَلَةٌ *dung-heap*, with Damm and Fath (ARf). Sometimes they form a [quad. (BY)] v. upon the measure of أَفْعَلَ from a substantive denoting an object that abounds in a place (L, BY) ; so that أَفْعَلَتِ الْأَرْضُ , act. part. مُفْعِلَةٌ , is said (L , as أَسْبَعَتِ الْأَرْضُ The land abounding in wild beasts, act. part. مُسْبَعَةٌ abounding in wild beasts upon the measure of the act. part., and أَعْشَبَتِ abounded in herbage, act. part. مُعْشَبَةٌ abounding in herbage (BY), whence أَضَبَّتِ الْأَرْضُ the land abounded in lizards, act. part. مُضِبَّةٌ , and أَقْتَنَاتِ abounded in cucumbers, act. part. مُقْتَنَةٌ (L). This مُفْعِلَةٌ is not formed from the substantive of four [or more (R)] rads., like ضِفْدِعٌ frog (R, L, BY), شَعْلَبٌ fox (R), and سَفَرْجَلٌ quince (B Y), such phrases as كَثِيرَةُ الصَّفَادِعِ abounding in frogs (L) [and] كَثِيرُ الشَّعَالِبِ abounding in foxes (R) being used instead (R,L), except in the extraordinary sayings أَرْضٌ مُتَعْلِبَةٌ land abounding in foxes and مُعَقْرَبَةٌ in scorpions [below] transmitted by S (L, BY). As for مُعَقْرَبَةٌ and مُتَعْلِبَةٌ [above], says IM says in the CT, both are with Damm of the ر and Kasr of the penultimate, according to AZ, upon the measure of the act. part. from the non-tril.

[343]; but are transmitted by S with Damm of the *p* and Fath of the penultimate; and ought therefore to be read with Fath, because S is a better authority than any other, and, though AZ was his master, stil S is more truthful (ARf). You say مَكَانٌ مُشْعَلِبٌ *a place abounding in foxes* and مُعَقْرِبٌ *in scorpions* and مُضَفِّدٌ *in frogs* and مُظْهَلِبٌ *in scum*, with Kasr of the first *J*, as an act. part.: Labid says

يَمْنُ أَعْدَادًا بِلْبَنَى أوْ أَجَّا * مُضَفِّدَاتٍ كُلُّهَا مُظْهَلِبٌ

It makes springs in the stony tract called Lubnā, or in mount Ajā, dwindle to frog-ponds, all of which are covered with scum (R), meaning مَيَاهًا كَثِيرَةً أَلْضَادِيعِ (Jh). If formed from the *quad.*, upon the analogy of the *tril.*, مُشَعَّلَبَةٌ [and مُعَقَّرَبَةٌ, upon the measure of the *pass. part. (R)*,] would be said, because the counterpart of مَفْعُلٌ [361], in the case of what exceeds three [letters], is upon the measure of the *pass. part.* [363] (S,R): but, [says R (ARf),] مُشَعَّلَبَةٌ and مُعَقَّرَبَةٌ, with Fath of the [first] *J*, have not been heard; so do not think that S's saying means that أَرْضٌ مُشَعَّلَبَةٌ and مُعَقَّرَبَةٌ have actually been heard; but his language means that, if used from the *quad.*, they would be said (R, ARf). Those, however, [says S (R),] who say ثَعَالَةٌ [7], say مُشَعَّلَةٌ *abounding in foxes* (S,R), because ثَعَالَةٌ is *tril.* (R). And

some, [says Jh (R),] say مَعْقُرَةٌ abounding in scorpions (Jh, R, ARf), with elision of the ب (R), as though they reduced عَقْرَبٌ to three letters, and then formed it (Jh, ARf), which is anomalous (R) : but Dm says “We do not admit that مَعْقُرَةٌ is derived from the expression عَقْرَبٌ ; and why may it not be derived from جَرْحٌ meaning wound, because a wound often results from the sting of the scorpion ?” and, according to this, مَعْقُرَةٌ is the land producing the wound that proceeds from scorpions (ARf). And مَفْعَلَةٌ is also sometimes formed to denote the cause of the abundance of the object denoted by the expression , as أَلْوَلَدُ مَجْبِنَةٌ مَبْخَلَةٌ children are a cause of much cowardice, much niggardliness [331] (ARf).

§ 365. No *n.* of time or place governs [361] (M) like the *inf. n.* [339] (IY). And مَجْرٌ in the saying of An-Nābigha [adhDhubyānī (ABk)]

كَانَ مَتَجَرَّ آلَ رَهْسَابٍ ذَيْلُهَا * عَلَيْهِ قَضِيمٌ تَمَقْتَهُ الْصَّوَاعُ

[As though (the place, or trace, of) the dragging of their skirts over it by the winds burying traces under the dust were a parchment that artistic hands had engrossed (AAz), the ة in عَلَيْهِ over it relating to the نُوى trench dug round the tent mentioned in the preceding verse (ABk),] is an *inf. n.* (M, Jrb), i. q. جَرٌ (M),

pre. to the *ag.*, and governing ذيولها in the *acc.* (Jrb) : while a *pre. n.* is suppressed (M, Jrb) before it (M), the full phrase being (1) كَانَ مَوْضِعَ مَجْرِ آلِرَامِسَاتِ (IY, Jrb, AAz), as IH holds (AAz), i. e., or (2) كَانَ أَثْرَ جَرِ آلِرَامِسَاتِ (IY), i. e., or كَانَ أَثْرَ مَجْرِ آلِرَامِسَاتِ (2) (M), as Z holds (AAz).

THE INSTRUMENTAL NOUN.

§. 366. It is every *n.* derived from a *v.*, and made a name for what is used as an *instrument* in that act (Jrb, ARf), like مِفْتَاحٌ *key* [379], which is a name for what is used to *open* with, and مِكْسَحَةٌ *broom*, which is a name for what is used to *sweep* with (Jrb). And sometimes it is loosely applied to *what the act is done in*, when it is such as is used for an instrument (Jrb, ARf), like مِحْلَبٌ *milk-pail* (Jrb). So says Jrb (ARf). The مِحْلَبٌ is not the *place of milking*, that being the *place in which the milker sits to milk*; but is an *instrument wherewith milking is effected* (R). The instrumental *n.* is formed from the *tril v.* (IY, L, BY). It is on the measure of مِفْعُلٌ, مِفْعَلَةٌ, and مِفْعَالٌ (M, SH, L, BY), all three (BY) with Kasr of the م (IY, R, L, BY), as though meant to be distinguished from the *inf. n.* [333] and *n. of place* [361] (IY), and with Fath of the ع (BY), like مِحْلَبٌ [above] (M, SH, L, BY) and مِقْصٌ *blade of scissors* (M, L), مِكْسَحَةٌ [above] (M, SH) and مِسْرَحَةٌ *comb* (R, L), مِفْرَاطٌ [above] (M, SH, L, BY) and مِقْرَاطٌ *blade of shears or scissors* [310] (M, L) and مِضَابٌ *lamp* [253] (L, BY). They make مِفْعُلٌ *fem.*, as they make the

n. of place *fem.* [362] (IY); but مِفْعَلَةٌ is said to be confined to hearsay (Jrb). And some say that مِفْعَلٌ is contracted from مِفْعَالٌ, although مِفْعَلٌ is more often used: and that [saying] is confirmed by the fact that مِفْعَالٌ is allowable whenever مِفْعَلٌ is allowable, as مِقْرَضٌ and مِقْرَضٌ [above], مِفْتَاحٌ and مِفْتَاحٌ [above]; whereas مِفْعَلٌ is not allowable whenever مِفْعَالٌ is allowable: and for that reason, say they, the ع is sound in مِجْوَلٌ *shift* and مِحْيَطٌ *needle* [712], not being converted, as in مَقَالٌ and مَقَامٌ, because they are contracted from مِجْوَلٌ and مِحْيَطٌ, where it must be sound, because of the occurrence of the ل after it (IY). Every instrumental n. on the measure of مِفْعَلٌ or مِفْعَلَةٌ is pronounced with Kasr of the م, like the ns. mentioned; and hence the saying of AlFarazdaك in an elegy on a groom

لَبِيكَ أَبَا الْخَنْسَاءِ بَغْلٌ وَبَغْلَةٌ * وَمَخْلَةٌ سَوٌّ قَدْ أُصْبِعَ شَعِيرُهَا
وَمَجْرِفَةٌ مَطْرُوحةٌ وَمَكْسَةٌ * وَمَقْرَعَةٌ صَفْرَاءٌ بَالِ سُبُورُهَا

Let a he-mule, and a she-mule, and a nose-bag of evil, whose barley has been wasted, and a rejected broom, and a curry-comb, and a yellow whip whose thongs are worn out, bewail Abu-lKhansá!; while IAI says that مَرْوَحَةٌ with Fath of the م is the windy place [364], and مَرْوَحَةٌ with Kasr the fan (D).

§ 367. A few words are formed anomalously; the م being pronounced with (1) Fath in [some instances of مفعَلَةٌ, like مِرْقَادٌ *ladder, stair-case*, and مِنَارَةٌ *lamp-stand*, because these objects are *instruments* in one respect, and *places* in another, a subtle distinction noticed by few, and (CD)] مِنْقَبَةٌ *a farrier's fleam*; while مِسْقَاتٌ *drinking-fountain*, مِرْقَادٌ [above], and مِطْهَرٌ *vessel for purification* are pronounced with Kasr, conformably with rule, and Fath, because these objects are not transportable by hand: (2) Damm in مُدْهُنٌ *oil-flask*, مُسْعَطٌ *tube for injecting medicine into the nose*, مُنْخَلٌ *sieve* [372], مُنْصَلٌ *sword, collyrium-box*, and مُدْقٌ *pestle, mallet*; though مِدْقٌ [below] is said, according to rule (D). The following; instrumental *ns.* occur [upon the measure of مُفْعَلٌ (L')] with Damm [of the م and ع (ARf), anomalously (BY), by alliteration (L)]:—(1) مُدْهُنٌ ; (2) مُسْعَطٌ ; (3) مُنْخَلٌ ; (4) مُنْصَلٌ ; (5) مُكْحَلَةٌ ; (6) مُدْقٌ ; (7) مُكْحَرَضَةٌ *vessel for holding potash* (L, BY), which is added by IM in the Tashil (BY). They are so formed [by assimilation to concrete substantives (BY)], because they are names for those things (L, BY), which are not treated as mere implements to work with (L). Such [formations] as مُدْهُنٌ, مُسْعَطٌ, مُنْخَلٌ, مُكْحَلَةٌ, مُنْصَلٌ [these five being mentioned by S, R,] and مُكْحَرَضَةٌ (M, SH), the last being mentioned by Z

(R), which occur with Damm of the **م** (M, R, Jrb) and **ع** (M, Jrb), are not regular (SH): and (R), S says, are not made to follow the course of the *v.*, but are used as names for these vessels (M, R), which means that **مُنْخَلِّةٌ** does not denote *every thing that contains collyrium*, but is peculiar to the *particular vessel*; and similarly its fellows (R); the sense of, and derivation from, the *v.* not being observed in them (IY). IH does not mean that this formation is confined to hearsay; but that the [instrumental *ns.*] pronounced with Damm of the **م** and **ع** are not like their fellows in unrestricted applicability to every instrument, being only names for particular instruments: so that only *vessels made for oil* are called **مُدْهَنٌ**; and, though oil be put in another vessel, this is not named **مُدْهَنٌ** (Jrb, ARf): and similarly with the others (Jrb): so says Jrb (ARf). When, however [derivation from what denotes (BY)], *working* is intended by them, they may be pronounced with Kasr [of the **م**, according to rule (BY)], as **نَخَلْتُ بِالْمِنْخَلِ** *I sifted with the sieve* and **دَقَقْتُ بِالْمَدْقَى** *I brayed with the pestle* (L, BY).

CHAPTER XV.

THE TRILITERAL NOUN.

§. 368. The *n.* is of two kinds, unaugmented (IA, Aud, A), none of whose letters is dropped in the original formation (IA); and augmented (IA, Aud, A), some of whose letters are dropped in the original formation (IA). The [*rad.* (SH)] formations of the [*decl.* (IY, Jrb)] *n.* are [three (IY),] *tril.* [below], *quad.* [392], and *quin.* [401] (IY, SH). The opinion of S and the majority of the GG is that the *quad.* and *quin.* are two species different from the *tril.* (R): while Fr and Ks hold that the [only] *rad.* formation is the *tril.* (IY, R); and that the *quad.* contains an augment of one letter, and the *quin.* an augment of two (IY), Fr saying that the augment is the last letter in the *quad.*, and the last two letters in the *quin.*, and Ks that the augment in the *quad.* is the penultimate letter: but there is no proof of what they say (R); and the [correct] opinion is the former, which is held by S; and for that reason we measure the *quad.* and *quin.* by the ف, ع, and ج; whereas, if the matter were as is mentioned [by Fr and Ks], the *aug.* would be represented by its like [671] (IY). IH says “*rad.*” because the *tril. n.* is augmented by one [letter], as ضَرْبٌ [373]; two, as مَضْرُوبٌ [379]; three, as مَسْتَخْرِجٌ

[371,387]; and four, as إِسْتِخْرَاجٌ [332]: and the *quad.* by one, as مَدْحَرٌ [393]; two, as مُتَدْحَرٌ; and three, as أَحْرَنْجَامٌ [393]: but the *quin.* only by a letter of prolongation before the final, as سَلْسِيلٌ and عَضْرَفُوطٌ [401]; or after it, with or without the ة, as قَبْعَشَرَى [401]; while قَرْعَبَلَانَةٌ *porpoise*, [which is augmented by three letters (Jh, HH), as Jh says (HH),] and إِصْطَفَلِينَةٌ *carrot* are extraordinary (R). The extreme number [of letters (IA, Aud, A)] reached by a *n.*, if it be unaugmented, is five (IM), as سَفَرْجَلٌ [401] (IA, Aud, A); and, if it be augmented, is seven (IM), as إِسْتِخْرَاجٌ [above] (Aud). The reason why IM here does not except the ة of femininization, and the two *augs.* of the *du.*, sound *pl.*, and *rel. n.*, as he does in the *Tashil*, where he says “The augmented, if a *n.*, does not exceed seven [letters], except by reason of the ة of femininization” (A), as in قَرْعَبَلَانَةٌ [above] (Sn), “or the two *augs.* of the *du.*” (A), as in إِشْهِيَّبَابٌ *du.* of إِشْهِيَّبَابَانٍ [391] (Dm), “or of the sound *pl.*” (A), as in إِشْهِيَّبَابُونَ when used as a proper name, or of the *rel. n.*, as in إِشْهِيَّبَابِيَّ (Dm), is that these *augs.* are known not to be taken into account [381, 385], because constructively separate [283] (A). The unaugmented *tril.* has ten formations [237] (M, SH, A) of substantives and *eps.* (IY, Jrb), often used, not neglected,

nor extraordinary (A), vid., (1) فَعْلٌ, (a) substantive (IY, A), as فَلْسٌ *small copper coin* (SH,A); (b) ep. (IY,A), as صَعْبٌ *difficult* (IY, Jrb): (2) فَعْلٌ, (a) substantive (IY,A), as عِلْمٌ *knowledge* (M); (b) ep. (IY,A), as صَفْرٌ *empty* [348] (Jrb): (3) فَعْلٌ, (a) substantive (IY,A), as قُفلٌ *lock* (IY,SH,A); (b) ep. (IY,A), as مُرْبٌ *bitter* (IY, Jrb): (4) فَعْلٌ, (a) substantive (IY,A), as جَمِيلٌ *he-camel* (M); (b) ep. (IY,A), as بَطْلٌ *valiant* [343] (IY,Jrb, A): (5) فَعِلٌ, (a) substantive (IY,A), as إِبْلٌ *camels* [238,257] (M,SH,A) and إِطْلٌ *flank* (Mb); (b) ep. (IY,A), as بِلْزٌ *stout* (IY, Jrb,A) and إِبْدٌ *prolific* [239] (A): فَعِلٌ is rare (IY): S says, إِبْلٌ is the only instance of it [known to us (A)] among substantives (Akh, IY,A) and eps. (Akh,A): but [among substantives (A)] إِطْلٌ *flank* is cited (IY,A) by Akh (IY), as a *dial. var.* of إِطْلٌ, and is mentioned by Mb; and the saying of Imra alKais

كَهْ إِطْلَادَ ظَبِيْ وَسَاقَا نَعَامَةً * وَصَهْوَةً عَيْرِ قَائِمٍ فَوَقَ مَرَقِبٍ
That has the two flanks of a gazelle, and the two fore-legs of an ostrich, and the back of a wild he-ass standing upon a raised place of observation is related with Kasr of the ط, though the Kasr is said to be an alliteration; and دَقْدَقٌ *peg, comb*, and دِبْسٌ *date-juice* are cited as *dial. vars.* of دَقْدَقٌ, and دِبْسٌ (A); and [Akh

asserts that (Mb) the Arabs say بِأَسْنَانِهِ حِبْرٌ In his teeth is yellowness (Mb,A), i.e., قَلْحٌ (A), though that is not well-known (Mb); and they call the boys' game حَلْجٌ بِلْجٌ and جِلْنٌ بِلْنٌ; and they say حِبْكٌ as a dial. var. of حِبْكٌ [below], and عِيلٌ as a name of a country (A); and Sf says that بِطٌ armpit occurs, and that قُطٌ dried curd is said as a dial. var. of قُطٌ (R): while Th says, The only eps. that occur upon the measure of فِعْلٌ are بِلْزٌ said of a woman, and إِيدٌ said of a she-ass (Jrb, A): but, as for the saying

عَدَمَنَا إِخْوَانَنَا بَنُو عِجْدٍ * شُرَبَ الْنَّبِيِّدِ وَ أَصْطِفَاقًا بِالرِّجْلِ
[Our brethren, the Banū 'Ijl, taught us the drinking of must, and dancing with the leg (MN)], it is a case of transfer [of the inflectional Kasra to the preceding quiescent] because of pause [641], or is a case of alliteration; so that it is not original (A): (6) فَعْلٌ, (a) substantive (IY,A), as عنق neck (IY,SH,A); (b) ep. (IY,A), which is rare (A), as سُرْجٌ swift said of a she-camel (IY, Jrb, A), جُنْبٌ unclean [239], شُلْلٌ agile (A), and طُلْقٌ unshakled (IY), these being the [only] instances remembered of it (A): (7) فَعْلٌ, (a) substantive (IY,A), as كَتْفٌ shoulder-blade [below] (M,SH); (b) ep. (IY,A), as حَذِيرٌ wary [348] (IY, Jrb, A): (8) فَعْلٌ, (a) substantive (IY,A), as عَضْدٌ

upper arm (IY, SH, A); (b) *ep.* (IY, A), as يَقْظَةٌ *wakeful* [239] (A): (9) فِعْلٌ, (a) substantive (IY, A), as عِنْبٌ *grapes* (IY, SH, A); (b) *ep.* (IY), as زَيْمٌ *dispersed scattered* (Jrb): فِعْلٌ is frequent among substantives (BS'), as ضِلْعٌ *rib* (M, BS): but, as for *eps.* (BS), S says (BS, A), We do not know it to occur as an *ep.* except in an unsound word عِدَّى [239, 257], which is [a generic. n. (IY)] used to qualify the *pl.* (IY, BS, A), like سَفَرٌ and رَكْبٌ [257] (IY), as قَوْمٌ عِدَّى *strange, or hostile, people* (IY, BS); and is not a broken *pl.* because it has no counterpart among *pls.* (IY): and so ISk says, فِعْلٌ does not occur among *eps.*, except in one word, قَوْمٌ عِدَّى, i. e., غُرَبَاءٌ or أَعْدَاءٌ, as says the poet

إِذَا كُنْتَ فِي قَوْمٍ عِدَّى لَا سَتَ مِنْهُمْ

فَكُلْ مَا عُلِفْتَ مِنْ حَبِيبٍ وَطَبِيبٍ

When thou art among a strange, or hostile, people, that thou art not of, then eat what thou art fed with, both nasty and nice. (BS : but others mention [that the only *eps.* occurring upon the measure of فِعْلٌ are (A) زَيْمٌ i. q. مُتَفَرِّقٌ [above] (BS, A) and عِدَّى a quasi-*pl.* n. [above] (A), as in this verse and in the saying of the other

بَاقَتْ ثَلَاثَ لَيَالٍ ثُمَّ وَاحِدَةً * بِذِي الْمَجَاجِ تُرَاعِي مَنْرِلاً زَيْمًا

*She (the poet's she-camel) passed three nights, vid. the nights of the three days next after the day of sacrifice, and afterwards ran away, and passed one night at Dhu-lMajāz, watching an encampment whose people were dispersed (ABk), or whose herbage was scattered], i.e. مُتَفَرِّقُ النَّبَاتِ (BS); and [Sf says that (A)] قِيمٌ in the reading [of Ibn 'Āmir, 'Āsim, Hamza, and Ks (B)] دِينَا قِيمًا VI. 162. A right religion (BS,A) may be cited in correction of S, though perhaps S might say that it is an *inf. n.*, i. q. قِيَامٌ (A), used as an *ep.* (K,B): and [some GG cite other expressions in correction of S, vid. (A)] سَوَى midway [239] in مَكَانًا سَوَى XX. 60. A place midway (BS,A), and مَاءِ رَجُلٍ رَضِيَ a man liked [143], and مَاءِ دَوْدِي abundant water (A), and مَاءِ صِرَى stagnant water (BS,A), and سَبِيلٌ طَيِّبَةٌ persons taken captive lawfully or fairly, which others explain away (A) as *inf. ns.* used as *eps.* (Sn` : (10) فَعْلٌ , (a) substantive (IY, A), as صَرْدٌ sparrow-hawk (M,SH, A); (b) *ep.*, as حُطَمٌ rough, hard (IY, A), whence خَدَلْجُ السَّاقَيْنِ خَفَافُ الْقَدَمِ * قَدْ لَفَهَا الْلَّيْلُ لِسَوَافِ حُطَمٌ (IY), by Rushaid Ibn Rumaid al'Ambarī, *Full in the two shanks, quick in step, the night having collected them for a hard driver* (T). The [theoretical (A, Tsr)] classification exacts twelve (SH, Aud, A) formations (Aud, A) of the unaugmented *tril.*, because its first*

[letter] receives the three vowels, but not quiescence, since beginning with a quiescent is not possible [667] ; while its second receives the three vowels and quiescence also ; and the product of multiplying three into four is twelve [392]. These, then, are the whole of the measures of the unaugmented *tril.*, as IM indicates (A). But, out of the twelve formations, there are two formations, one of which is neglected, and the other rare (IA). For, out of these measures (A), حُبْكُ is neglected (IM), because they dislike the transition from Kasra to Damma (A, Tsr), since Kasra is heavy, and Damma heavier than it (Tsr). This statement of IM is founded upon the opinion that حُبْكٌ [below] is not authentic (IA). As for the reading [of Abu-s Sammāl (Aud, Sn) Ka'nab {Ibn Hilāl (MINR)} al'Adawī (MINR, KF), attributed by IJ to Abū Mālik {Ghazwān (IHjr)} alGhifārī (Tsr) alKūfī (IHjr),] وَالسَّمَاءُ ذَاتُ الْحِبْكِ LI. 7. *By the sky adorned with streaks*, with Kasr of the ح, and Damm of the ب, [it is said not to be authentic : and (Aud, Sn), on the assumption of its authenticity (A, Tsr),] it is explained [in two ways (A),] (1) by intermixture of two *dial. vars.* in two letters of the word, because حُبْكُ and حِبْكٌ [above] are said (Aud, A) ; so that the reader compounds this reading from them (A, Tsr), taking the Kasr of the ح from حُبْكٌ, and the Damm of the ب from حِبْكٌ (Tsr) : (a)

IJ says " He means to read with Kasr of the ح and ب ; but after pronoucing the ح with Kasr, he inclines to the well-known reading, and therefore pronounces the ب with Damm :" but this is refuted in the CK by IM (A, Tsr), who says " If this explanation were confessed to by the reputed author of this reading, it would indicate a want of orthoepy, and a vicious style of reading " (A) : (2) by alliteration of the ح [of الْحَمْدُ لِلّٰهِ (Tsr)] to the ش of ذَاتٍ in Kasr (Aud, A), the quiescent ج not being taken into account, because the quiescent is a barrier not insuperable (A, Tsr), like the reading الْحَمْدُ لِلّٰهِ I. 1. *Praise be to God !*, with Damm of the ج by alliteration to the Damm of the د before it (Tsr) ; and this is said [by AH (Sn)] to be better (A). And فَعْلٌ is rare (IM) among ns. (IA), in the language of the Arabs (A), like دُلْلٌ [below] (IA), because of their intention to make فَعْلٌ peculiar to the [pass. (IA, Aud, A)] v. (IM), like ضُرَبَ was beaten and قُتِلَ was killed [436] (IA, A). The instances of it that occur are (1) دِلْلُ jackal, weasel [296], used as a name for a tribe of Kināna, to which the lineage of AAD is traced (A) : for [AHm recited to me, saying that (IKb)] Akh [had (IKb)] recited [it to him (IKb),]

جَآءُوا بِكَجِيْشٍ لَوْ قَيْسَ مُعَرَّسْجُمْ * مَا كَانَ إِلَّا كَمُعَرَّسٍ الْدَّدِيلِ (IKb, A), by Ka'b Ibn Mālik al Ansāri (A), describing

as small and contemptible the army of Abū Sufyān, when he made a raid upon AlMadina (MN, Sn), *They brought an army such that, if its halting-ground were measured, it would be only like the halting-ground of the weasel* (MN); so that this measure is used (Sn): (2) ^{رَسْمٌ} *anus, podex*: (3) ^{وَعْلٌ} *mountain-goat, a dial. var.* of ^{وَعْلٌ}, transmitted by Khl. It is proved, then, by these expressions that this formation is not neglected, contrary to the opinion of those who assert that; though it is certainly rare, as IM mentions (A). Some [measures (R, Jrb) of the unaugmented *tril. (R)*] are sometimes reduced to others:—(1) ^{فَعْلٌ}, (a) when its second is a guttural letter, as in ^{فَخِذْ} *thigh* [468, 482], where ^{فَخَذْ} and ^{فَخِذْ} are allowable; and similarly ^{فَعْلٌ} [in (R)] the v., [when the ع is guttural (R),] like ^{شَهِيدٌ} *witnessed* [468] (SH), where the three variations are allowable; while ^{فَعِيلٌ}, when its ع is guttural, shares with ^{فَعْلٌ} in the alliteration of its ف to its ع in Kasr, as ^{سَهِيدٌ} *martyr* [372], ^{سَعِيدٌ} *prosperous, بِحِيفٍ* *slender, spare* and ^{رَغِيفٍ} *round cake of bread* (R): and (b) [when its ع is not guttural (R),] as in ^{كَتْفٌ} [above], where ^{كَتْفٌ} and ^{كِتْفٌ} are allowable: (2) such as ^{عَصْدٌ} [408], where ^{عَصْدٌ} is allowable (SH); and similarly in the v. also, as ^{كَرْمَ الرَّجُلُ} *The man was generous for كَرْمٌ*; and, as mentioned in the Verb of Wonder,

فَعْلٌ is said for the فَعْلٌ that contains the sense of *wonder*,
 as وَحْبٌ بِهَا مَقْتُولَةً الْحَمْ [476] (R): (3) such as عَنْقٌ [above],
 where عَنْقٌ is allowable: (4) such as إِبْلٌ and بِلْزٌ [above],
 where إِبْلٌ and بِلْزٌ are allowable (SH): but this allevia-
 tion is more frequent in such as عَنْقٌ than in such as إِبْلٌ,
 because the two Dammas are heavier than the two Kasras;
 so that even in the *Kur*, which is *Hijāzī*, Our
 apostles end سَلَّمُونَ, *Their Apostles* [246] occur; and it is
 better in the *pl.* than in the *sing.*, because the *pl.* is heavy
 in sense (R): (5) such as قَفْلٌ [above], where قَفْلٌ is allow-
 able, according to one opinion (SH), transmitted from
 Akh [246]; while IIU likewise says that every فَعْلٌ is
 made light by some of the Arabs, and heavy by others,
 as عُسْرٌ difficulty and يُسْرٌ easiness (R), because عُسْرٌ and
 يُسْرٌ occur (SH): but the majority do not allow that, since
 the object, vid. alleviation, is not realized from it (Jrb);
 while one may say that the [measure] quiescent in the
 ع is a *deriv.* of the [measure] pronounced with Damm of
 the ع, as is the case, by common consent, in عَنْقٌ [above].
 IH means that, in the case of words that have two
 or more measures, one of their measures is sometimes
 said to be the *o. f.* of the others, as فَخْدٌ with quiescence
 of the خ is said to be a *deriv.* of فَخْدٌ with Kāsr of it.
 But all of these variations are in the language of

Tamīm; and, as for the people of Al-Hijāz, they do not alter or vary the formation (R). The augmented [tril. (Jrb)] has [very (IY)] many formations (M, SH, Aud); but perhaps the paradigms that I shall mention will comprise all, or most, of them (M).

§ 369. The meaning of being “augmented” is that there should be adjoined to the *rad.* letters some letters not belonging to them, such as drop off in some variations of the word; and are not represented by a ف, ع, or ج [671]. The object of that is (1) to import a meaning not existing [in the unaugmented form], like (a) the ل of ضَارِبُ beating [373], which imports *being an ag.* [343, 673]; (b) the م of مَضْرُوبُ beaten, which imports *objectivity* [347, 676]; (c) the aoristic letters, by means of which the expression varies with the variation of the meaning [404]: and such augments are numerous: (2) to co-ordinate one formation with another, like (a) the د in دَدَّة near in lineage to the highest ancestor and دَهَدَهْ Mahdad [375], a woman’s name, which are co-ordinated with بَرْثَنْ and جَعْفَرْ [392], for which reason the two similar letters are not incorporated in them, as in حُبُ love and حُبَّ affection [731]; (b) the ج, in جَوْهَرْ jewels, gems and the ي in صَيْفَيْ money-changer [253, 373], which are co-ordinated with جَعْفَرْ [392]: (3) only to extend and multiply the formation, like the ل of غَلَامُ young man [374], the ع, of عَجْزَة old woman, and the س of سَعِيدَيْ prospe-

rrous [671] IY). The augment is homogeneous [370] with the letters of the word, [being a repetition of a letter of the word itself (IY),] like the second **د** in قَعْدَةٌ and مَهْدَدٌ [above]; or not homogeneous with them (M), being one of the letters of أَلْيَوْمَ قَنْسَادٌ [671] (IY), like the Hamza of أَفَكُلٌ fit of shivering and أَحْمَرٌ red [249,372]: and is co-ordinative, like the ، of جَوْهَرٌ [above] and جَدْرٌ rivulet [374]; or not co-ordinative, like the † of كَاهِلٌ [373] and غُلَامٌ [above] (M).

§ 370. The homogeneous [369] augment is a repetition of (1) the ع , as in خَفِيدَه swift, [said of the ostrich, from خَفَدَ الْأَطْلِيمُ The ostrich went swiftly (IY),] and قِنْبٌ hemp [374]; (2) the ل , as in خَفِيدَه swift [291, 378] (M), also said of the ostrich (IY), and خَدِبٌ [meaning bulky (IY)]; (3) the ف and ع , as in مَرْمَرِيَّسٌ (M) meaning severe calamity [253], from مَرْسَأَةٌ severity (IY), and مَرْمَرِيَّتٌ [which is bare ground, having no herbage on it, from مَكَانٌ مَرْتَحٌ desert place, having no herbage (IY)]; (4) the ع and ل , as in صَمَحْمَحٌ [385] (M), meaning big, bulky (IY), and بَرْهَرَعَةٌ (M) meaning clear in complexion, said of a woman (IY). And the other augs. are [only (IY)] the letters of سَالْتُمْرُونِيهَا [671] (M). The first [kind] is regular; and the second confined to hearsay, irregular: so that, for حَرْجٌ long, you say, if you like, حَرْجَجٌ and حَرْجَجٌ by analogy to قَعْدَه [369]

and قَنْب [above]; but not حَوْرَج or حِيرَج by analogy to حَوْهَر or صَيْرَف [369, 373] (IY).

§ 371. The augment is one [letter] (M, Jrb), as in أحْمَر [249, 372] (IY); or two (M. Jrb), as in مُنْطَلْق [382] (IY); or three (M, Jrb), as in مُسْتَخْرَج [368, 387] (IY); or four (M, Jrb), as in إِشْهِيَّبَاب [391], that being the extreme number reached by it (IY). Its positions are [four (M).] before the ف, between the ف and the ع, between the ع and the ج, and after the ج (M, Jrb). And it occurs either separated or united (M).

§ 372. The single augment before the ف is (1) [the Hamza (IY)] in such as (a) أَجْدَل [249, 253] (M): this formation is (a) a substantive, like أَجْدَل and أَفَكْل [249]; (b) an ep., like أَبِيَض [348] and أحْمَر [249, 672] (IY): (b) إِثْمَد antimony [249]: (c) إِصْبَع finger [249, 253, 672] (M), which has five dial. vars., (a) إِصْبَع [above], the best known of them; (b) إِصْبَع [below]; (c) إِصْبَع; (d) إِصْبَع; (e) إِصْبَع (IY): (d) أَبْلَم [above]: (e) أَبْلَم leaf of Thebaic palm (M), which has several dial. vars., (a) أَبْلَم [249], which [formation] we do not know to occur as an ep.; (b) أَكْلَب (IY): (f) أَكْلَب [237, 256] (M), pl. of كَلْب dog, there being no sing. n. on the measure of أَفْعَل [255] (IY): (2) [the ت (IY)] in such as (a) تَنْضَب a certain thorny

tree [253, 395, 678] : (b) قَدْرٌ strength to repel enemies [331] (M), which [formation] occurs among (a) substantives, like تُرْقَبٌ [274, 678], held by some to be an *ep.* i. q. رَأِتِبٌ established as in

وَكَانَ لَنَا فَضْلٌ عَلَى الْأَنْسَاسِ تُرْقَبٌ

And we had an established superiority over mankind ; (b) eps., like تَحْلِيلٌ giving milk before the stallion covers her, said of a she-camel, as also تَحْلِيلَةٌ and تَحْلِيلَةٌ (IY) : (c) تَتَفَلٌ (M), a name of the fox, which has four dial. vars., (a) تَتَفَلٌ, as above ; (b) تَتَفَلٌ, co-ordinated with بَرْثُنٌ [392] ; (c) تَتَفَلٌ, like قَدْرٌ [above], as though co-ordinated with جَنْدَبٌ [373, 392] ; (d) تَتَفَلٌ, like جَعْفَرٌ [392] (IY) : (d) تَحْلِيٌّ what is pared off the back of a hide [274] : (3) [the ئى (IY)] in such as يَرْمَعٌ shining white stones [674] (M); and similarly يَلْمَقٌ cloak which is Persian, Arabicized : but يُفْعَلُ with Damm of the ئى and Kasr of the ع does not occur among substantives or eps. (IY) : (4) [the م (IY)] in such as (a) مَقْتَلٌ [361, 676] : (b) مِنْخَلٌ pulpit : (c) مَجْلِسٌ sitting-place : (d) مِنْبَرٌ [367] : (e) مِنْخَرٌ book, volume [or مِصْنَحٌ (IY)] : (f) مِنْخَرٌ [361] (M), which [formation] is rare in the ep. (IY) : (a) their saying شَعِيرٌ الْمُغِيرَةُ for AlMughira is not of the cat. of barley [316], بَعِيرٌ camel, and شَهِيدٌ [368], as an instance of

which AZ cited the saying of one of the Arabs أَلْجَنَّةُ لِمَنْ خَافَ وَعِيدَ اللَّهِ Paradise is for him that has feared the threat of God : for in this [cat.] the alliteration is only in the [word] pronounced with Fath of the initial; whereas المُغَيْرَةُ, being an *act. part.* from أَغَارَ made a raid. is pronounced with Damm of the initial, and Kasr of its initial is anomalous: but أَلْمُغَيْرَةُ is only of the *cat.* of [252, 343] and مِنْخَرٌ [above]; and this is not regular; whereas the *cat.* of شَعِيرٌ [above], رِغَيفٌ [368], and ضَيْلٌ slender is regular, all of it (T) : (5) [the s (IY)] in such as هَبْلَعٌ voracious (M) and هَجَرَعٌ long [679] (IY), according to Akh (M); while S holds the s to be *rad.* [392] (IY).

§. 373. The single augment between the ف and the ع is (1) [the ئ (IY)] in such as كَاهْلٌ withers [247, 369], خَاتَمٌ signet-ring [247, 283 673] (M), and حَاتِمٌ judge, from حَتَمَ الْأَمْرٍ decided the matter, and said also of the raven, because he decrees separation; and, among *eps*, ضَارِبٌ [278 369, 673] and قَاقِلٌ killing, deadly (IY): (2) [the Hamza (IY)] in such as شَامِلٌ north-wind [672] (M), transposed from شَمَالٌ [374] (Jh), its measure being فَاعِلٌ, because they say شَمَلَتِ الْرِّيحُ The wind blew from the north, which measure] we do not know to occur as an *ep.* (IY): (3) the ئى (IY)] in [the substantive, such as زَيْنَبٌ Zainab (18)

and ^{وَلْ}**غَيْلَم** *tortoise* [253, 383]; and the *ep.* (IY),] such as ^{وَلْ}**ضَيْغَم** *biter* [674] (M), said of the *lion*, because of his *biting*, since ^{وَلْ}**ضَغْم** means *biting*, and as ^{وَلْ}**صَيْرَف** *expert* [253, 369, 383, 674], said of the *money-changer*: but we do not know in the language, says S, ^{وَلْ}**غَيْلَلْ** with Damm; nor ^{وَلْ}**غَيْلَلْ** with Kasr, except in the unsound [251, 716] (IY, : 4) [the ^ن (IY) in such as ^{وَلْ}**قَبْرَرْ** [247] (M), and ^{وَلْ}**قَبْرَرْ** *lark*, a well-known bird, the ^ن in it being *aug.*, because among *ns.* there is no [formation like] ^{وَلْ}**جَعْفَرْ** with Fath of the ف, and because they say ^{وَلْ}**قَبْرَة** *a lark* without a ^ن (IY); and as ^{وَلْ}**جِنَدَبْ** *male locust* [253, 372, 383, 677] and ^{وَلْ}**عَنْسَلْ** *swift* [383, 677] (M), said of a *she-camel*, from ^{وَلْ}**عَسَلَ الْدَّئْبُ** *the wolf went swiftly* (IY) : (5) [the ^{وَلْ} (IY)] in such as ^{وَلْ}**عَوْسَجْ** *a kind of thorn* [675] (M) and ^{وَلْ}**كَوْكَبْ** *star, constellation* [253] (IY).

§. 374. The single augment between the ع and the ل is (1) [the Hamza] in such as ^{وَلْ}**شَمَالْ** *north-wind* [373, 672] (M) : (2) [the ل (IY)] in such as ^{وَلْ}**غَرَّلْ** *gazelle* [246], ^{وَلْ}**حِمَارْ** *ass* [246, 283], and ^{وَلْ}**غُلَامْ** *young man* [246, 369] (M) : (3) [the ^{وَلْ} (IY)] in (a) [the substantive (IY),] such as ^{وَلْ}**بَعِيرْ** *camel* (M); and the *ep.*, such as ^{وَلْ}**ظَرِيفَ** [246, 300, 343] (IY): (b) ^{وَلْ}**غَيْلَلْ**, which is a substantive (IY),] such as ^{وَلْ}**عَثِيرَ** *dust* [253, 674] (M); and an *ep.*, such as ^{وَلْ}**طَرِيمَ** *tall*, said of a *man* (IY): (c) ^{وَلْ}**عَلِيَّبَ** *Ulyab* (M), upon the measure of ^{وَلْ}**غَيْلَلْ**

so mentioned by S (Bk), the name of a [well-known (ZJ)] *valley* [belonging to Hudhail in Tihāma (Bk)], an extraordinary formation, [there being no فَعِيلٌ in the language except this (ZJ),] since no other *n.* occurs pronounced with Damm of the ف, quiescence of the ع, and Fath of the ي (IY) : (4) [the ن (IY)] in such as] عَرْنَدٌ [677] (M), as قَرْنَدٌ, a stout bowstring, transmitted by S, i. e., غَلِيظٌ (IY) : (5) [the ، (IY)] in (a) [فَعُولٌ, (a) substantive (IY),] such as قَعْوَدٌ young he-camel, when ridden (M), and خُرُوفٌ lamb, and sometimes *colt*; (b) *ep.*, such as صَدْوقٌ truthful and صَبُورٌ [246] (IY) : (b) [فَعُولٌ, (a) substantive (IY),] such as جَدْوَلٌ [369, 675] (M); (b) *ep.*, such as جَهُورٌ loud in voice, said of a man (IY) : (c) [فَعُولٌ, which is rare, as (IY)] خَرْدُعٌ castor-oil plant (M), and also every weak bending plant, and عَتْوَدٌ 'Itwad, [a mountain in Syria, or, as is said (Bk),] the name of a valley [rough in passage (Bk)], these being the only two substantives of this measure which we do not know to occur as an *ep.* (IY) : (d) [فَعُولٌ, (a) substantive (IY),] such as سُدْوَسٌ a kind of colored hood or scarf (M); (b) *ep.* (IY) : (6) in [فَعْلُ, (a) substantive (IY),] such as سَلْمٌ ladder, staircase [253] (M); (b) *ep.*, such as مَمْلُ[252] (IY) : (7) in [فَعَلٌ, (a) substantive (IY),] such as قَنْبُ[370] (M), a well-known plant; (b) *ep.*, such as مَعْنَةٌ

weak-minded, having no opinion of his own, and following every saying [672] (IY).

§. 375. The single augment after the *J* is (1) [the *ا*, which is then of two kinds, (a) co-ordinative (IY),] in such as عَلْقَى [248, 253, 258, 272] (M) and أَرْطَى [248, 258, 272, 673], both co-ordinated with جَعْفَرٌ [392] (IY); and دِرْهَمٌ مِعْزَى [272, 673, 676] (M), co-ordinated with دِرْهَمٌ [392] (IY): (b) [denotative of femininization (IY),] in such as بُهْمَى [258, 272, 327]; سَلْمَى [272]; (M) ذِكْرَى [248, 272], which last is by some pronounced with Tanwîn, and co-ordinated with دِرْهَمٌ (IY); حُبْلَى [248, 272, 673]; دَقْرَى [248, 272]; and شُعَبَى [272] (M): (2) [the *ن*. IY)] in such as (a) عَشْنٌ trembling, [said of a *man*, and *shaking*, said of a *he-camel* because of his briskness in journeying, and similarly ضَيْفٌ guest, i. q. ضَيْفٌ (IY)]; (b) فِرْسَنٌ hoof of the camel; (c) بِلْغَنْ ضَيْفٌ eloquent (M), i. e., بِلْغَى, and similarly عِرَضَنْ sidling in his run from liveliness, said of the horse, and عِرَضَنْ of the she-camel: the *n* in these being aug., for co-ordination with جَعْفَرٌ [392], [and نَطَحْلٌ جَعْفَرٌ] (IY): (3) [the letter repeated] in such as (a) قَرَدَدٌ rugged [253] (M), said of the ground, the *o* being repeated for co-ordination with جَعْفَرٌ [392], for which reason the two similar

letters are not incorporated [721] ; and similarly مَهْدَدْ [369] (IY) : (b) شُرْبَبْ (M), a certain *tree*, or, as is said, a *place*, and سَرْدَدْ the name of a *place*, the ب and د being aug., for co-ordination with بَرْشَنْ [392] ; and, in the ep., تَعْدَدْ [369] (IY) : (c) عَنْدَدْ way of escape [392] : (d) رَمِيدَدْ perishing (M), said of *ashes*, which they co-ordinate with بَرْجَ [392] by repetition of the ج (IY) : (e) مَعَادْ Ma'add [676] (M), the name of a *tribe*, where co-ordination is not meant by the augment, for which reason the two دs are incorporated ; and similarly شَرَبَبْ Sharabba, which is a *place* (IY) : (f) خَدَبْ [370] (M), like هَجَفْ big-bellied (IY) : (g) جَبَنْ cheese (M), and جَبَنَةْ a cheese, as جَبَنَةٌ مِنْ أَطْيَبِ الْجَبَنِ

a cheese of the nicest of cheese ; and similarly دُجَنْ clouds, n. un. دُجَنَّ a cloud ; and, in the ep., قَمَدْ and قَمَلْ, both meaning strong (IY) : (h) غَلَزْ metals (M), the second ة being aug. (IY).

§. 376. The two augments separated by the ف are in (1) [the sing., (a) upon the measure of أَيَاعِلْ, (in the substantive,) such as أَجَارِدْ Ujarid, which is a *place* ; and, in the ep. (IY),] such as أَدَابِرْ (M) and أَبَاقِرْ, the first mentioned by S among substantives, but correctly an ep., and both applied to a man, meaning severing himself

from his kindred (IY); (b) [upon the measure of أَفْنَعْلُ, in the substantive (IY),] such as أَنْجَحٌ (M) or يَلْنَجِحُ aloes-wood, the wood used to fumigate with; and similarly, [in the *ep.*,] يَلْنَدَدُ [or أَنْدَدُ (Jh,KF)] contentious (IY); (c) [the act. part. of فَاعَلَ (IY),] such as مُقَاطِلٌ fighting with: (d) [the pass. part. of فَاعَلَ (IY),] such as مُقَاطَلٌ fought with: (2) [the *pl.* (IY),] such as (a) أَجَادِلُ [249, 253] (M), *pl.* of أَجَدَلُ [372] (IY); (b) مَسَاجِدُ [18,253] (M), *pl.* of مَسْجِدٌ [361] (IY); (c) قَنَاضِبُ [253,332] (M), *pl.* of قَنْضَبٌ [372, 678] (IY); (d) يَرَامِعُ (M), *pl.* of يَرَمَعٌ [372, 674] (IY).

§. 377. The two augments separated by the ع are in [seven formations (IY),] (1) فَاعُولٌ [(a) substantive (IY),] such as عَاقُولٌ a bend in a stream or valley (M), and نَامُوسٌ lurking-place of the hunter, and confidant of the man; (b) *ep.*, such as حَاطُومٌ digestive, said of water, and جَارُوفٌ epidemic, said of death, and sweeping away, said of a torrent (IY): (2) فَاعَالٌ [(IY),] such as سَابَاطٌ arcade (M), and خَاتَامٌ [247], a dial. var. of خَاتَمٌ [373]; while we do not know it to occur as an *ep.* [IY]: (3) فُوعَالٌ [(IY),] such as طُومَارٌ roll, scroll or record [278] (M), and سُولَافٌ a country [in the regions of Persia, mentioned by S (Bk); while it does not occur as an *ep.* (IY):

(4) [فِيْعَالٌ] (a) substantive (IY),] such as خَيْتَامٌ (M), i. q. دِيمَاسٌ [373], i. q. دِيمَاسٌ [below], and شَيْطَانٌ [250], according to the opinion of those who derive it from شَطَنَ was distant, i. e., بَعْدٌ ; (b) ep., such as بَيْطَارٌ veterinary and غَيْدَاقٌ generous, said of a man (IY) :
 (5) [فِيْعَالٌ] such as دِيمَاسٌ [above] (M), a dungeon belonging to AlHajjāj, and sometimes said of the grave, as though from دَمْسَةً I buried him, i. e., دَفَنْتَهُ [685] (IY) : (6) [فَوْعَالٌ] such as تُورَابٌ dust (M), i. q. تُرَابٌ (IY) : (7) [فَيْعُولٌ] , which is a substantive (IY),] such as قِصْوُمٌ southern-wood (M), a plant, and حِيزْدُومٌ breast; and an ep., such as قِيَوْمٌ Provider [384], one of the names of God, because he provides the means of subsistence for His servants, and دَيْمُومٌ waterless said of the desert (IY).

§. 378. The two augmenta separated by the ل are in such as (1) الْقُصَيْرِيٌّ the last rib (M), dim. of الْأَقْصَرُ the shortest, fem. of الْأَقْصَرُ : (a) it is a dim. formation, found in substantives, like الْقُصَيْرِيٌّ and عَلِيقَى [282]; and eps., like حَبِيلَى [274, 282] and سُكَيْرِيٌّ (IY) : (2) قَرْبَنِيٌّ (M) a long-legged insect, resembling, but [slightly (HH)] bigger than the beetle : (a) the n. is co-ordinated by the ن and the ة with سَفَرَحْلٌ [401]; and this formation is frequent in the ep., as سَبَنَتَى

and سَبْنَدَى, both meaning *daring, undertaking every thing*, and عَفْرَنَى *strong, powerful*; while in all such the ة is co-ordinative, as is proved by the affixion of the ة to it, when the *fem.* is meant, as, قَرْنَبَةٌ سَبْنَنَةٌ, and عَفْرَنَةٌ (IY): (3) الْجُلْنَدِى [272, 273] (M), the name of a king of ‘Umān (IY): (4) بَلْنَصِى (M), a *bird*, an irregular collective [254] of حَبَارَى (IY): (5) حُبَارَى [248, 272] (M): (a) this formation is frequent in the substantive, as سَمَانِى [248, 272] and شَكَاعِى *a plant*; but is not an *ep.*, unless it be a *pl.*, as سُكَارَى [250, 272] (IY): (6) خَفِيدَد [370] (M), said of the *ostrich*, meaning *swift*: (a) its measure is فَعِيلٌ, which we do not know to occur as a substantive (IY): (7) جَرْنَبَةٌ *herd of wild asses* (M), where the ء is interposed between the two augments, the ن and the ة; while جَرَبَةٌ also is said (IY).

§. 379. The two augments separated by the ف and ع are in [about 14 formations (IY),] (1) افْعَالٌ, (a) substantive (IY),] such as اعْصَارٌ *whirlwind* [256] (M); (b) *ep.*, such as اسْكَافٌ *carpenter*, or any *artificer* or *artisan* (IY): (2) افْعِيلٌ, (a) substantive (IY),] such as اخْرِبَطٌ *wild leek* [672] (M), a kind of salt, bitter plant; (b) *ep.*, such as احْفِيلٌ *cowardly*, and taking fright, said of the *ostrich*, which flees from everything (IY): (3) افْعُولٌ [اْفْعُولٌ^{وْه}] (a) substantive (IY),] such as اسْلُوبٌ *pathway* (M); (b) *ep.*, such as امْلُودٌ

tender [253], said of a branch (IY): (4) [إِنْعَوْلٌ, (a) substantive (IY),] such as إِدْرُونٌ *dirt* (M), whence فَلَانٌ يَرْجِعُ إِلَيْ إِدْرُونٍ Such a one returns to his dirt, i.e., to his original filthy state ; (b) ep., such as اِرْمَوْلٌ following others, because of his weakness (IY) : (5) [مَفْعَالٌ, (a) substantive (IY),] such as مَفْتَاحٌ [366] (M); (b) ep., such as مَضْحَانٌ *laughing much* (IY) : (6) [مَفْعُولٌ, (a) substantive, such as مَعْقُولٌ *reason* (333) ; (b) ep. (IY),] such as مَضْرُوبٌ [347, 368] (M) : (7) [مَفْعِيلٌ, (a) substantive (IY),] such as مِنْدِيلٌ *napkin* (M) ; (b) ep., such as مُسْكِينٌ *lowly, needy, poor* [252, 269] (IY) : (8) [مُفْعُولٌ,] such as مَغْرُوذٌ [252] (M): (9) [تَفْعَالٌ, (a) substantive (IY),] such as تِمْثَالٌ *image, effigy* [334] (M), تِجْفَافٌ [283, 334], and تِبْيَانٌ *explanation* [332, 334] ; (b) ep., such as تِصْرَابٌ *striking her milker* [334] (IY): (10) [تَفَعَّالٌ (IY),] such as قَرَادٌ [334] (M) and قَهْدَارٌ (IY) : (11) [يَفْعُولٌ (a) substantive (IY),] such as يَرْبُوعٌ *jerboa* [253] (M) ; (b) ep., such as يَرْقُوعٌ *ravening, an ep. of hunger* (IY): (12) [يَفْعِيلٌ (IY),] such as يَعْصِيدٌ *a herb* [303] (M), which I think to be *tarragon* (IY): (13) [تَفْعِيلٌ, in the substantive (IY),] such as تَنْبِيَتٌ *shrubs* (M) or تَنْبِيَتٌ (KF), and تَمْيِيزٌ *discrimination*: (a) it does not occur as an ep.; and its initial

is sometimes pronounced with Kasr (IY) : (14) [تَفْعُولٌ (IY),] such as تَذْنُوبٌ full-grown dates beginning to ripen at the base : (15) such as (a) تَبْشِّرٌ (M), a certain bird (IY); (b) تَنْوِطٌ [332] (M), also a bird (IY) ; (c) تَهْبِطٌ [274] (M), said to be a country, and by AU to be a bird : but such as these do not occur as *eps.* (IY).

§. 380. The two augments separated by the ع and ج are in such as (1) خَيْرَكَى [272, 273] and خَيْرَزَى (M), and similarly خَوْزَرَى [خَوْزَرَى] and (Jh), a kind of gait, wherein is looseness of the joints, like the gait of women ; and such [formations] we do not know to occur as *eps.* (IY) : (2) حِنْطَارٌ [301] (M) short, or, as is said, big-bellied, and كِنْثَارٌ having a large beard ; and such [a formation] we do not know to occur as a substantive (IY).

§. 381. The two augments separated by the ف and ع and ج are in (1) أَجْفَلَى [أَجْفَلَى (IY),] such as أَجْفَلَى [272, 273] (M) : (a) no other instance of أَجْفَلَى occurs ; and this is a substantive, meaning general invitation, as دِعَى فَلَانٌ Such a one was invited in the special invitation, not in the general invitation : (b) As says "I do not know أَلْاجْفَلَى"; but others transmit it (IY) : (2) أَفْعُلٌ [أَفْعُلٌ, which is a substantive (IY),] such as أَفْرَجٌ citron (M) and أَسْكَفَةٌ threshold, lintel, the ة of feminization not being taken into account [368] in the forma-

tion, because it is equivalent to a *n.* joined on to a *n.* [266] : (a) اَفْعَلْ does not occur as an *ep.* (IY) : (3) اِنْفَعَلْ [] such as بِإِرْزَبْ short (M), co-ordinated by the second ب with جِرْدَ حَلْ [401] ; and similarly the مِرْزَبَةُ [and مِرْزَبَةُ a small rod (KF)] of iron (IY).

§. 382. The two [augments (IY)] united before the ف are in (1) [what is conformable to the *v.* (IY),] such as (a) مُنْتَلِقٌ departing [343, 371] ; (b) مُسْطِيعٌ able, capable (M), from اِسْطَاعَ, *aor.* يَسْطِيعُ [680, 759] (IY) ; (c) مُهَرَّاقٌ poured out, shed (M), from اَهْرَاقَ, *aor.* يُهَرِّيقُ [679, 690] (IY) : (2) [what is not conformable to the *v.*, which is very rare, consisting of not more than two or three words (IY),] such as اِنْقَحْلُ [301] (M), i. e., aged, having the skin dry over the bone, said of a man, اِنْرَهُوُ insolent, اِنْرَهُوُ i. q. اِنْرَهُوُ (IY), and اِنْقَحْرُ old, but still retaining strength (M).

§. 383. The two [augments (IY)] united between the ف and ع are in (1) [the *pl.* (IY),] (a) فَوَاعِلْ, (a) substantive (IY),] such as حَوَاجِرْ [247] (M), *pl.* of حَاجِرْ, and دَوَسَرْ pl. of حَائِطْ [247], *pl.* of دَوَسِرْ ; (b) *ep.*, such as ضَوَارِبْ pl. of ضَارِبْ [247], *pl.* of ضَارِبةٌ, said of a he-camel, and غَيَالِمْ [253] (M), *pl.* of غَيَالِمْ [373] ; (b) *ep.*, such as ضِيَارِفْ [253],

pl. of صَيْفٌ [373 : (c) فَنَاعِلُ (a) substantive (IY),] such as عَنَادِبُ (M), *pl. of جِنْدَبٌ* [373]; (b) *ep.*, such as عَنَاسِلُ *pl. of عَنْسُلٌ* [373] (IY); (2) [the sing.,] such as (a) دُواِسِرٌ *bulky*; (b) صَيْهُمْ *sturdy* (M), which [formation] does not occur as a substantive (IY).

§. 384. The two [augments (IY)] united between the ع and ل are in [a number of formations, whence (IY)] (1) [فِعَالٌ, (a) substantive (IY),] such as كَلَّا *mooring-place* (M), كَلَّا being a place [for mooring vessels (Bk)] at AlBasra, said by S to be from كَلَّا *protected*, the sense being that the place wards off the wind from the vessels, and protects them (IY), [and by Bk to be] from كَلَّاتُ أَلْسَفِينَةً *I moored the vessel*, i. e., *made it fast* (Bk); (b) *ep.*, such as شَرَابٌ [252, 343] (IY); (2) [فِعَالٌ, (a) substantive (IY),] such as خَطَافٌ *swallow* (M), a small bird, and كَلَابٌ i. q. كَلُوبٌ *flesh-hook* [253]; (b) *ep.*, such as حِنَّاءٌ and عُوَارٌ [252] (IY); (3) [فِعَالٌ (IY),] such as حِنَّاءٌ *henna* (M) and قِشَّاءٌ *cucumber*; but we do not know it as an *ep.* (IY); (4) [فِعَالٌ, (a) substantive, such as قِرَوَاشٌ *parasite* and عَصَوَادٌ *great matter*; (b) *ep.* (IY),] such as جِلْوَاحٌ *wide* (M), said of a valley, and قِرَوَاحٌ *long-legged* [253], said of a she-camel, as though, said an Arab, she were walking upon spears, and also *exposed to*

the sun, having no cover, said of a plain (IY) : (5) [فُعَوْلٌ] such as عَصْوَادٌ (M), i. q. عَصْوَادٌ [above], mentioned by Sf as occurring with Damm and Kasr (IY) : (6) [فَعِيَالٌ], substantive (IY),] such as جَرِيَالٌ (M), meaning *gold*, and a *red dye*; but we do not know it as an ep. (IY) : (7) [فَعِيلٌ (IY),] such as هَبِيجٌ *fat, chubby* (M), said of a *boy*, derived from هَبَحَ i. q. هَبَحٌ *swelling* (IY) : (8) [فَعِيُولٌ], (a) substantive (IY),] such as كِدْيُونٌ *dregs of oil* (M); (b) ep., such as عِذْيَوْطٌ *stooling in coition* (IY) : (9) [فَعِيلٌ, (a) substantive (IY),] such as بِطِيقٌ [254] (M) and خَرِيتٌ *guide*; (b) ep., such as سِكِيرٌ and شَرِيبٌ [252] (IY) : (10) [فَعِيلٌ (IY),] such as قَبِيَقٌ (M), a kind of sweet-meat, and عَلَيْقٌ *thorny-tree, bearing a fruit resembling the mulberry*; (b) ep., such as زَمِيلٌ [252] and سَكِيَتٌ [252, 253, 289] (IY) : (11) [فَيَعَالٌ (IY),] such as قَيَامٌ (M), orig. قَيَّومٌ [685,747], i. q. قَيَّومٌ [377]; but Z's mention of it in this section is like a blunder, because this section comprises the union of two augments intervening between the ع and ل (IY) : (12) [فُعَالٌ, (a) substantive, sing., such as حُمَاضٌ *sorrel* and سُمَاقٌ *sumach*; (b) ep., (pl.) (IY),] such as صَوَامٌ *fasters* (M) and قَوَامٌ *standers* (IY) : (13) [فَعَنْدُ (IY),] such as عَقَنْدٌ (M), *sand heaped up like a hill*, and سَجَنْجَلٌ *mirror* (IY) : (14) [فَعَوْلٌ]

(IY),] such as عَثُولَةً (M), *dull, incapable, flabby*, said of a *man* (IY) : (15) [فَعُولٌ , (a) substantive (IY),] such as عِجَولٌ *calf* (M) and سِنُورٌ *cat* [253] ; (b) *ep.*, such as خَنُوشٌ *flat-nosed*, said of the *young pig* (IY) : (16) [فَعُولٌ (IY),] such as سُبُوحٌ *holy* (M) and قُدُوسٌ *pure*, two names of *God*, in both of which Fath [of the ف] is allowable : (a) there are no *ns.* upon the measure of فَعُولٌ with Damm, except سُبُوحٌ and قُدُوسٌ [and دُرْحٌ *Spanish fly* (Jh)], in which Damm is more frequent ; while all others are pronounced with Fath (IY) : 17) [فُعِيلٌ , (a) substantive (IY),] such as مُرِيقٌ (M), meaning *safflower* ; (b) *ep.*, such as دُرْزٌ *twinkling*, said of a *star*, being derived from دَرْزٌ i. q. دَفْعٌ *dispelling*, as though its light were *intermittent*, part of it *dispelling* part (IY) : (18) [فُعَائِلٌ (IY),] such as حُطَابٌ *small* (M) and جَرَائِفٌ *heavy* (IY) : (19) [فُعَامِلٌ (IY),] such as دَلَامِضٌ *glittering* [676] (M), an *ep.* of a *coat of mail* (IY).

§. 385. The two [augments (IY)] united after the ج are in [sundry formations, whence (IY)] (1) [فَعَلَّةً , (a) substantive (IY),] such as ضَهِيَّةً [land *containing no vegetation*, and sometimes an *ep.* of a *woman*, meaning *on whom no breast grows*, or, as is said, *that does not menstruate* (IY),] and طَرْفَاءً [258, 273] (M) ; (b) *ep.*,

such as حَمْرَاءٌ and صَفْرَاءٌ [248, 273] (IY) : (2) فَعَلَّاءٌ [248, 273] (IY),] such as قُوبَاءٌ [248, 273] (M) and خُشَّاءٌ [273]: (a) ISk says that there is no فَعَلَّاءٌ in the language, with Damm of the ف and quiescence of the ع, except these two words (IY) : (3) فِعَلَّاءٌ [230, 248, 273] (M) and حِرَبَاءٌ [248, 273], but we do not know فَعَلَّاءٌ occur as an ep. (IY) : (4) فَعَلَّاءُ, (a) substantive (IY),] such as رَحْضَاءٌ [273] (M) and قُوبَاءٌ [273] ; (b) ep., such as ئَيْرَاءٌ and نَفْسَاءٌ [248, 273] (IY) : (5) فَعَلَّاءٌ (IY),] such as سِيرَاءٌ [273] (M) and خِيلَاءٌ pride; but فَعَلَّاءٌ does not occur as an ep. (IY) : (6) جَنَفَاءٌ (IY),] such as قَرْمَاءٌ [272, 273] ; and, in the ep., ثَادَاءٌ, or, by transposition, دَائَاءٌ [272, 273], meaning servant-girl: (a) ISk says that there is no فَعَلَّاءٌ in the language, with mobilization [of the ع with Fath (Jh)], except one word, vid. دَائَاءٌ, meaning among eps. (IY) : (7) فَعَلَانُ [250, 348] (IY),] such as سَعْدَانٌ [274] (M), a thorny plant, which is one of the most excellent pastures of camels, whence the prov. مَرْعَى وَلَا كَالْسَعْدَانِ Pasture, but not like the سَعْدَانٌ ; (b) ep., such as عَطْشَانٌ [250, 348] (IY): (8) فَعَلَانٌ [250, 274] (M), (a) substantive (IY),] such as كَرْوَانٌ [250, 274] (M) ; (b) ep., such as صَمَيَانٌ [250, 274] (IY): (9) فَعَلَانٌ [4, 250, 274] (a) substantive (IY),] such as عُثْمَانٌ

(M) ; frequent in the *pl.*, such as **فُضَّابَانٌ** [246] and **جُرْبَانٌ** [246], *pls. of جَرِيبٌ a certain measure, or quantity, of wheat or land, and قَصِيبٌ branch, twig, rod, wand : (b) ep., such as فَعَلَانٌ* [250] (IY) : (10) [فَعَلَانٌ] (IY),] such as فَعَلَانٌ [237, 250] (M) and قَطَرَانٌ [237, 250] (M) *tar* ; but does not occur as an *ep.* (IY) : (11) [فَعَلَانٌ] (IY).] as **السَّبْعَانُ** [236, 250, 274] (M), the name of a *place*, and **شَبْهَانٌ** *a certain tree*, in which Fath [of the ب] is more frequent (IY) : (12) [فَعَلَانٌ] (IY),] such as **سِلْطَانٌ** *clamorous* (M); but no other [word of this measure] occurs ; and, in this, three *augs.* are united at the end, the second, doubled ط , the ئ , and the ن (IY) : (13) [فَعْلَنَى] (IY),] such as **عِرْصَنَى** [272, 282] (M), *whose custom is to go sideways from liveliness, said of a she-camel* (IY) : (14) [فِعْلَى] (IY), (a) substantive (IY),] such as **دِفَقَى** [272] (M) ; (b) *ep.*, such as **كِبَرَى** *big in the gland of the penis:* (15) **فِعْلَى** (IY), which is a substantive, such as **دِفَقَى** *a kind of quick pace;* and is not known by us as an *ep.* (IY) : (16) [فِعْلَيَةً] (IY), (a) substantive (IY),] such as **هِبْرَيَةً** *scurf, dandriff* (M), and **حِذْرَيَةً** *rugged place* [248]; (b) *ep.*, such as **عِفْرَيَةً** *crafty* and **زِبْنَيَةً** *strong* [674]: (a) the ة of femininization, though no part of the formation [266], is here taken into account [368, 381], because the ة is insep-

parable from فِعْلَيْةٌ, as from فَعَالِيَّةٌ, like كَرَأِيَّةٌ [256, 331] and فَعَاهِيَّةٌ easy state of life (IY) : (17) فَعَلَتَةٌ, which is a substantive (IY),] such as سَنْبَتَةٌ period [678] (M); and does not occur as an ep. (IY): (18) فَعُلُوَّةٌ (IY),] such as قَرْنَوَةٌ plant used in tanning [301] (M) and تَرْقُوَةٌ [283, 675] (IY): (19) فَعُلُوَّةٌ (IY),] such as عَنْصُوَةٌ lock of hair (M); but فَعُلُوَّةٌ does not occur as an ep.: (a) the ة is inseparable from this, , as from the حِدْرِيَّةٌ in حِدْرِيَّةٌ [above] (IY) : (20) فَعُلُوتٌ, (a) substantive (IY),] such as جَبْرُوتٌ haughtiness [331] (M); (b) ep., such as حَلْبُوتٌ intensely black, i. q. حُلْبُوبٌ (IY): (21) فَعَلَالٌ (IY),] such as فُسْطَاطٌ tent of hair (M) and قُرْطَاطٌ saddle-cloth: (a) S says (IY), فَعَلَالٌ is rare in the language; and we do not know it occur as an ep. (S, IY) : (22) فَعَلَالٌ, (a) substantive (IY),] such as جِلْبَابٌ cloak (M); (b) ep., such as شِمْلَالٌ swift [below], said of a she-camel (IY): (23) فِعْلِيلٌ, (a) substantive (IY),] such as حِلْتِيَّتٌ assa (M), a kind of gum; (b) ep., such as صَنْدِيدٌ noble and شِمْلِيلٌ i. q. شِمْلَالٌ [above] (IY) : (24) فَعَلَعَلٌ [above], (a) substantive, such as مَا أَصَابَ مِنْهُ and تَبَرَّرٌ, which one syn., as حَبَرَبَرٌ and حَبَرَبَرٌ, He has not obtained aught of it, i. e., شَيْءٌ, transmitted by S, and مَا فِي الَّذِي تُحَكِّمُ شَيْئَنَا

بِهِ حَبْرْبَرْ *There is not aught in what thou tellest us,*
 i.e. شَيْءٌ ; (b) *ep.* (IY),] such as **صَمَحْمَحْ** [370] (M),
 meaning *strong*, or, as is said, *short, stout* (IY) :
 (25) [**فُعْلَعْلُ**, which is a substantive (IY),] such as
ذَرْحَرْ *Spanish fly* (M) and **جَلْعَلْ** *beetle* ; and is not
 known by us as an *ep.* (IY).

§. 386. The three [augments (IY)] separated are
 in (1) [the *sing.* (IY),] such as **إِنْجِيرِي** [272] (M);
 and similarly **إِجْرِيّا** *custom*, from **جَرِيّ** *running*, the Hamza,
 the first **ى**, and the final **ي** being *aug.* (IY) : (2) [the *pl.*
 (IY),] (a) substantive (IY),] such as **مَخَارِقْ**
 (M), *pl.* of **مِخْرَاقْ** *kerchief twisted to beat with*, as in
الْبَرْقُ مَخَارِقْ الْبَلَاتِكَةِ *Lightning is the twisted*
kerchiefs of the angels, [said by 'Ali (Jh),] and **مَفَاعِيدْ**
 [253,685]; (b) *ep.*, such as **مَحَاصِيرْ** *pl.* of *running*
hard [252,312], said of a *horse* (IY) : (b) **تَفَاعِيلْ** [*pl.* of
 substantive (IY),] such as **تَمَاثِيلْ** [253] (M) and
تَجْفَافْ [379] : (c) **يَفَاعِيلْ** [*pl.* of **تَمَثَالْ** and **تَجَاهِيفْ**]
 substantive (IY),] such as **يَرَابِيعْ** [253] (M), *pl.* of **يَرْبُوعْ**
 [379]; (b) *ep.*, such as **يَخَاصِيرْ** *pl.* of **يَخْصُورْ** *green*
 (IY).

§. 387. The three [augments] united before the ف are in مُسْتَفْعِلٌ (M) which paradigm is only an *ep.* in what is conformable to the *v.*, such as مُسْتَخْرِجٌ [253, 343, 368, 371, 680], the م, س, and ت being *aug.*, because they drop off in خَرَجَ went out [482] (IY).

§. 388. The three [augments (IY)] united between the ع and ل are in (1) فَعَالِبُلٌ [253], such as سَلَالِيمٌ (IY) (M), *pl.* of سُلَمٌ [374], the ا, the second ل, and the ي being *aug.* (IY): (2) فَعَادِبُلٌ [253] (IY), such as قَرَادِيْحٌ [384] (IY).

§. 389. The three [augments] (IY)] united after the ل are in (1) فَعْلِيَانٌ [(a) substantive (IY),] such as صِلِيَانٌ [274] (M), a plant; (b) *ep.*, such as عَنْظِيَانٌ rough, churlish (IY): (2) فَعْلَوَانٌ [283, 675] (M) and عَنْظَوَانٌ a certain tree [274]; but فَعْلَوَانٌ does not occur as an *ep.* (IY): (3) فَعِلَّانٌ [(IY),] such as عِرْفَانٌ knowledge (M), an *inf. n.* i. q. مَعْرِفَةٌ, and also عِرْفَانٌ 'Iriffān, a man's name (IY): (4) فَعِلَّانٌ [(IY),] such as تَفَانٌ (M), which is a substantive, meaning beginning of a thing, as جَاءَنَا عَلَى تَفَانٍ ذَلِك He came to us at the beginning of that, i. e. أَوْلَاهُ (IY): (5) فَعِلْيَاءٌ [(IY),] such as سِيمِيَاءٌ [273] and كِبْرِيَاءٌ [283] (M); (b) *ep.*, such as جَرِيَاءٌ north-west, said of the wind (IY):

(6) [فَعَلَيَا] (IY), such as مَرْحَيَا [272] (M) and بَرَدَيَا Baradayyā, a stream in Syria, so in the Book of S, though the well-known [form] is بَرَدِي Baradā, as يَسْقُونَ الْخَ [126] (IY),

§. 390. The [three augments dispersed (IY),] two united, and one separate, one in [ns. of various formations, on the measure of (IY)] (1) أَفْعَلَانْ [(a) substantive (IY),] such as أَفْعَوَانْ [274] (M) and أَفْخَوَانْ [274]; (b) ep., such as أَسْبَحَانْ full-grown and أَعْبَانْ sportive, playful (IY); (2) إِفْعَلَانْ which is rare, (a) substantive, such as إِسْبَحَانْ a certain small hill; (b) ep. (IY),] such as إِضْبَحَانْ light, bright (M), said of the night (IY): (a) as for the ep., it is [in] their saying لَيْلَةً إِضْبَحَيَانَ a bright night: but it is rare; [and] we know only this [instance] (S): (3) أَفْعَلَانْ , only an ep. (IY),] such as أَرْوَنَانْ distressing (M), said of a day (IY): (4) أَرْبَعَانْ [(IY),] such as أَرْبَعَاءَ [273] (M): (a) S says (IY), We do not know أَفْعَلَانْ occur [as a sing.] except in أَرْبَعَاءَ (S, IY), as though pl. of رِبْعَ [IY]; but it is [frequent as (S)] one of the formations of the broken pl. (S, IY), as أَشْقِيَاءَ [246, 273] and أَنْبِيَاءَ [273, 278]: (b) the ب of أَرْبَعَاءَ is sometimes pronounced with Fath (IY), which is transmitted from some of the Banū

Asad (Jh); and with Damm (KF): (5) [فَاعِلَّةٌ (IY)], such as فَاعِلَّةٌ [247, 273] (M) and فَاعِلَّةٌ [247]; but we do not know فَاعِلَّةٌ occur as an ep. (IY): (6) [فَعَالِيلُ, one of the formations of the broken pl. (a) substantive (IY),] such as فَسَاطِيطُ (M), pl. of فُسْطَاطٌ [385], and pl. of ظَنَابِيبٌ shinbone; (b) ep., such as شَمَالِيلُ pl. of ظُنُبُوبٌ [385], and بَهْلُولُ pl. of بَهَالِيلُ [252], which means *great laugher*, said of a man (IY): (7) [فَعَالِينُ, substantive (IY),] such as سِرَاحِينُ [250], and فَرَازِينُ pl. of فِرْزَانٌ [253], 265]; but we do not know فَعَالِينُ occur as an ep. (IY): (8) [فَعَالَّةٌ, (a) substantive (IY),] such as ثَلَّثَةٌ *Tuesday* [273] (M) and جَرَّاكَةٌ [246, 248, 273]; (b) ep., such as عَيَّا يَا incapable, said of a man, and طَبَاقَةٌ *bad at covering* [273], said of a *he-camel*, and stupid, said of a man (IY): (9) [فَعَالَانُ IY,] such as سَلَامَانُ *a certain tree* (M), and حَمَاطَانُ *a place*, says Jr, and a plant, says Th. (IY): (10) [فُعَالِيَّةٌ, (a) substantive, such as هُبَارِيَّةٌ *scurf, dandriff*; (b) ep. (IY),] such as قَرَاسِيَّةٌ *big* (M), said of a stallion, and عَفَارِيَّةٌ *strong* [283]: (a) the ة of feminization is inseparable [266] in this formation (IY): (11) [فَعَنْلَوَةٌ (IY,)] such as قَلَنْسُوَةٌ [254, 675] (M): (a) the ة is inseparable from this, (IY): (12) [خُنْفَسَاءٌ (IY,)] such as خُنْفَسَاءٌ [247,

273] (M ; but فَعْلَانٌ does not occur as an *ep.* (IY) : (13) [فَيْعَلَانُ , (a) substantive, such as قِيَقَبَانٌ *a tree from which saddles are made* and سِيسَبَانٌ also *a tree* ; (b) *ep.* (IY),] as تَيْحَانٌ (M) *meddlesome, said of a man, and going sideways in his walk from liveliness, and of a horse, and هَيَبَانٌ fearful, cowardly* ; (a) هَيَبَانٌ with Fath and Kasr is said, and so تَيْحَانٌ ; but فَيْعَلَانُ with Kasr is one of the formations of the unsound, there being no instance of it in the sound : S says (IY), We do not know فَيْعَلَانُ [with Kasr (IY)], in the language, [in (S)] other than the unsound (S, IY) : (14) [فَعَلَانُ , (a) substantive, such as حُومَانٌ ; (b) *ep.* (IY),] such as عُمَدَانٌ *tall* (M) : (15) [مَفْعَلَانُ (IY)], such as مَلَمَانٌ *vile fellow* (M) and مَلْكَعَانٌ *mean fellow*, which are *det. substantives*, used only in the *voc.* [Note on p. 186, l. 15] (IY) ; but we do not know مَفْعَلَانُ occur as an *ep.* (S).

§. 391. The four [augments (IY)] are in such as اشْهِيَابٌ *becoming gray* [283, 332, 371] and احْمِيرَارٌ *becoming red* [332] (M), *inf. ns.* of اشْهَابٌ and احْمَارٌ [432, 482, 493.A] (IY). We do not know that there occurs, among substantives or *eps*, any *tril.* [formation], augmented or unaugmented, other than what we have mentioned (S).

CHAPTER XVI.

THE QUADRILITERAL NOUN.

§. 392. The unaugmented *quad.* has (S, M, SH, IM) five formations (M, SH, Tsr) agreed upon (R), to which another is added by Akh (IY, SH), [making] six formations [in all] (IA, A), (1) فَعْلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as جَفَرٌ ^sbrook (S, M, SH, IA, Aud, A), sometimes used as a [proper] name [6, 263] (IY); (b) ep., as سَلَهْبٌ long, tall (S, IY, Jrb, A, Tsr), said of a man (Tsr), [and] of a horse (IY), though the s in سَلَهْبٌ is said by some to be aug. [679] (A): (2) فِعْلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as بَرْجٌ (S, M, SH, IA, Aud, A) meaning ornament (IY, R, Jrb), vid. embroidery or gems (R), and, as is said (IY, R), gold (IY, R, A, Tsr), and thin cloud (R, A), or, as is said, red cloud (A), and بَثْرٌ [401] (S, IY); (b) ep., as خَرْمَلٌ (S, IY, Jrb, A, Tsr), said by Jr to mean (A) silly, applied to a woman (IY, Jrb, A, Tsr): (3, فَعْلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as بَرْشَنٌ claw (S, M, SH, IA, A) and حَبْرٌ male bustard [395] (S, IY); (b) ep., as جَرْشَعٌ huge [below] (S, IY, Jrb, A, Tsr), said of a camel (IY, A, Tsr): (4) فِعْلٌ (S, IY, IM), (a) substantive (S, IY,

A, Tsr), as فِطْحَلْ (S, M, Aud, A), i. e., *time before the creation of mankind* (IY, A), in which, says AU, the Arabs say that *the stones were soft* (A), [or] *time of the deluge*, and *time of Noah's coming out from the Ark* (Tsr), and قِمَطْرٌ [245] (IY, SH, A); (b) ep. (S, IY, Jrb, A, Tsr), as هَبْرٌ (S, IY, IA), i. e., *bold*, an ep. of the *lion* (IY), سِبْطَرٌ [245] (S, IY, Jrb, A, Tsr), and قِمَطْرٌ (S, A), i. e., *hardy*, said of a *he-camel*, and *hard*, said of a *day* (A); (5) فِعْلَلْ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as دِرْهَمٌ *dirham* [below] (S, M, SH, IA, Aud, A) which is [Persian (IY),] Arabicized (IY, Tsr), and قِلْعَمٌ (S, IY), i. e., *very old man* (IY); (b) ep., as هِبْلَعٌ [below] (S, IY, Jrb, A, Tsr) and هِجْرَعٌ [372, 679] (S, IY, Tsr): (a) the authenticity of فِعْلَلْ is, however, open to discussion, because دِرْهَمٌ (above) is Arabicized; while هِبْلَعٌ [above] is *quad* only if we say that the *s* is *rad.*, not if we say that it is *aug.*, which is the opinion of Akh [679] (Jrb); (6) فِعْلَلْ (IY, IM, R), added by Akh (R, Aud) and the KK (Aud), (a) substantive (A), as جُخْدَبٌ [401] (SH, IA, Aud, A) *a sort of locust* (Jrb), i. e., the *long-legged green locust* (R, Tsr), or, as is said (Tsr), the *male locust* (A, Tsr); (b) ep., as جُرْشَعٌ i. q. جُرْشٌ [above] (A). The formation فِعْلَلْ authorized by Akh is

disputed (Jrb). The opinion of the BB other than Akh is that this sixth formation is not an original formation, but a deriv. of فَعْلٌ with Damm [of the ج (Sn)], being pronounced with Fath for alleviation, because, wherever Fath [of the ج (Sn)] is heard, Damm is heard, as جُنْدَبُ [above], طُحْلَبُ green slime on stagnant water, and بَرْقَعٌ veil [258] among substantives, and جَرْشَعٌ [above] among eps.; whereas they say بَرْثَنٌ (above), عَرْفَطٌ mimosa, a tree of the desert, and بَرْجَدٌ striped wrapper, in which [three (Sn)] فَعْلٌ with Fath has not been heard (A) which proves the Damm to be original (Sn). But Akh and the KK hold that فَعْلٌ is an original formation (A). I hold the saying of Akh to be correct (IY): and the language of IM here seems to indicate agreement with Akh and the KK (A); and, [according to R and Jrb also,] the better opinion (R), [or] the truth (Jrb), is that this measure is authentic (R, Jrb), though rare (R), because they say مَا لِي عَنْهُ عَنْدَ I have no way of escape from it [375], where the second ئ is co-ordinative, otherwise incorporation would be necessary [731] (Jrb). But IM says in the Tashil, "That فَعْلٌ should be a deriv. of فَعْلٌ is more obvious than that it should be original" (A); and, [according to IHsh also,] the preferable opinion is that فَعْلٌ is a deriv. of فَعْلٌ (Aud). The language con-

tains no [unaugmented] *quad.* upon the paradigm فَعْلُلْ or فَعْلِلْ or any other [paradigm] · not mentioned by us (S). By analogy (Jrb), the unaugmented *quad.* ought to have 48 formations, [since this is the product (Jrb)] from the multiplication of 12 [368] by the 4 states of the first J: but only such as have been mentioned occur, because of the heaviness [of the others] (Jrb, Sn), or because of the combination of two quiescents, or because of the succession of four mobiles (Sn). Some of the GG, however, add three measures to the formations of the *quad.*, (1) فَعْلُلْ, as خَرْفَعْ rotten cotton-pod [401]; (2) فُعْلُلْ as خَبْعَثْ bulky; (3) فَعْلِلْ, as طَحْرِبَةْ piece of cloud [401]: but these measures are not authorized by the majority, according to whom, such instances of them as are correctly transmitted are anomalous. The second or third [letter] of the *quad.* must be quiescent, since four vowels do not follow consecutively in a word. Hence (1) فَعْلُلْ is not authorized ; while عَلِيَطْ burly [401] said of a man, fem. عَلِيَطَةْ bulky, said of a she-camel, is contracted from فَعَالِلْ : nor is (2) فَعَلْلْ ; while عَرْقَنْ a plant used in dyeing [677] is orig., [says Khl (Jh),] like عَرَقَنْ, like the ن being then elided from it, like the ل from عَلَابِطْ : nor (3) جَنَدْلْ [296] is contracted from جَنَادِلْ stones ; though Fr and F hold it to be a

deriv. of **فَعْلِيلٌ**, its *o. f.* being **جَنْدِيلٍ**, which [opinion] is preferred by IM, because **جَنْدِيلٌ**, being a *sing.*, should rather be held to be a *deriv.* of the *sing.* Some cite these measures as original formations, not contractions; but this is not correct because of what precedes (A), vid. that four vowels do not follow consecutively in a word (Sn). The paradigms that I shall mention will comprise the formations of the augmented [*quad.* (IY)], in which the augment may amount to three [letters] (M).

§. 393. The augment in the *quads.* is of two kinds, (1) coordinative, vid., where the word is of five letters, one of which is *aug.*, while the order of its mobiles and quiescents corresponds to the order of the *quin.* [401], as **عَمَيْشَلٌ** [395] and **جَحَنْفَلٌ** [283, 395], which are co-ordinated by the **ى** and **ن** with the paradigm of **سَفَرْجَلٌ** [401]; (2) non-coordinative, vid. where the word contains an *aug.*, but differs from the *rad.* formations. The augment is one letter, or two, or three. And the largest number of letters that the *quad.* reaches by means of the augment is seven, in which the augment consists of three letters, as **إِخْرِنجَامٌ** [368] (IY). The single augment before the **ف** is only in [the *n.* conformable to the *v.* (IY),] such as **مَدْحَجٌ** [343, 347, 368, 676] (M.)

§. 394. The single augment after the ف is in (1) [، فِنْعَلٌ] (a) substantive, such as خَنْثَبَةُ she-camel (IY) *abounding in milk* (Jh, KF); (b) ep. (IY),] such as قِنْفَخَرْ [superior in its kind, in which Sf transmits قِنْفَخَرْ with Damm of the ق (IY),] and كِنْتَالْ [short IY]: (2) [، فِنَعْلَلٌ] such as كَنْهَبَلْ (M) *a kind of tree*; but this [formation] is rare (IY).

§. 395. The single augment after the ع is in [nine formations (IY),] (1) [، فَعَالِلٌ] (a) substantive, such as جَحَادِبْ *long-legged green locust*; (b) ep. (IY),] such as عَدَافِرْ [256, 231] (M) *big* (Jh, KF), *strong*, [hardy (BS),] said of a he-camel (IY), fem. عَدَافِرَةً [253], said of a she-camel (Jh, BS, KF): (2) [، فَعَيْلَلٌ] , only an ep. (IY),] such as سَمِيدَعْ *chief* (M), and عَمِيشَلْ *trailing his tail* [393], fem عَمِيشَلَةً *corpulent*, said of a she-camel (IY): (3) [، فَعَوَلَلٌ] (a) substantive (IY),] such as فَدُوكَسْ *lion* [253] (M); (b) ep., such as سَرَوْمَطْ *long-bodied*, said of a camel or other animal (IY): (4) [، فَعَالِلٌ] (a) substantive (IY),] such as حَبَارِجْ (M), broken pl. of حَبَرْجْ [392]; (b) ep., such as قَرَاشِبْ, broken pl. of قَرَشَبْ [397] (IY): (5) [، فَعَنَلَلٌ] , only an ep. (IY),] such as حَرَبَلْ (M) *short and sturdy*, and جَحَنَفَلْ *thick-lipped* [283, 393] (IY): (6) [، فَعَنَلَلَةً] , substantive, which is rare (IY),] such as قَرَنْفَلْ *clove* [392] (M), and عَرْقَنْنَةً

[392,677](IY): (7) فَعْلٌ [known by us only as an *ep.* (IY).] such as عِكْنَدْ (M) *thick*, or, says Mb, *old hag* (IY): (8) فُعَلْلٌ [(a) substantive (IY),] such as هَمَقْعٌ (M) *a plant*, and, as Jr says, the *fruit of the تَنْصِبْ* [372], according to which it is a substantive, but, as Fr says, *stupid*, according to which it is an *ep.*; (b) *ep.*, such as مَلْقٌ emitting his semen before coition (IY): (9) فُعْلٌ [(IY),] such as شَمَخْرٌ (M) *big*, said of a *camel* or *man*, and شَمَخْزٌ *magnifying himself, haughty* (IY).

§. 396. The single augment after the first ج is in [about ten formations (IY),] (1) فَعْلِيلٌ [(a) substantive (IY),] such as قِنْدِيلٌ [253, 674] (M); (b) *ep.*, such as شِنْطِيرٌ *ill-natured* (IY): (2) فُعْلُولٌ [(a) substantive (IY),] as ذَبَورٌ ^{هَبَورٌ} *hornet* (M) and عَصْفُورٌ [253]; (b) *ep.*, as سُرْحُوبٌ *long and trenchant*, said of a *sword*, and poor, and sometimes *robber* (IY): (3) فُعْلِيدٌ [, *ep.* (IY),] such as غُرْنِيقٌ [253] (M) *exalted, chief* (IY): (4) فُعْلُولٌ [, (a) substantive (IY),] such as خِرْدُوسٌ [253] (M) *garden, paradise*; (b) *ep.*, such as عِنْطُوسٌ *active*, said of a *she-camel* (IY): (5) فَعْلُولٌ [, (a) substantive (IY),] such as قَرَبُوسٌ [274] (M); 'b) *ep.*, such as قَرْقُوسٌ *rugged* (IY): (6) فَعَلَولٌ [(IY),] such as كَنْهَرٌ [253] (M), *large*, said of a cloud; but we do not know فَعَلَولٌ as a substantive (IY); (7)

[**فَعَلْلُ**, (a) substantive, as **ذَرْلَلْ** (273, 332); (b) *ep.* (IY),] such as **صَنْصَالْ** [332] (M): (a) **فَعَلْلُ** occurs in the language only in the reduplicated, except in one word **خَزَاعَلْ** *walking badly from illness*, said of a *she-camel* (IY): (8) [**فَعَلْلُ**] (IY),] such as **سِرْدَاحْ** [253, 673] (M): (9) [**فَعَلْلُ**, (a) substantive (IY),] such as **شَفَلْمَحْ** (M), here meaning *fruit of the caper*; but sometimes an *ep.*, meaning *thick-lipped*; (b) *ep.*, such as **عَيْلَسْ** *swift*, said of the *wolf* (IY): (10) [**فَعَلْلُ**, which is rare (IY),] such as **صُفَرْقْ** (M) *a plant* and **زَمْرَدْ** *emerald* (IY).

§ 397. The single augment after the last J is in (1) [**فَعَلَى**, which we know only as an *ep.* (IY),] such as **حَبْرَكَى** (M) *long-backed and short legged*, the t of which is for co-ordination with **سَفَرْجَلْ** [401], as is proved by the fact that the s of femininization is affixed to it (IY): (2) [**فَعِلَى**, a substantive (IY),] such as **جَحْجَبَى** [272, 282] (M) and **قَرَقَى** *a place* [282]; not an *ep.* (IY): (3) [**فِعِلَى**] (IY),] such as **هِرْبَدَى** [272] (M), whence *endive* [399] (IY): (4) [**فِعَلَى**,] such as **هِنْدَبَى** *endive* [272] (M): (5) [**فِعَلَى**, which is rare (IY),] such as **سِبَطَرَى** [272] (M) and **ضَبَعْطَى** *bugbear, bogey*, a thing wherewith boys are frightened; but this formation does not occur as an *ep.* (IY): (6) [**فَعَلَلَ**] (IY),] such as **سَبَهْلَلْ** (M) *idle*, as in the tradition,

where 'Umar says [إِنَّى لَأَكْرَهُ أَنْ أَرِيَ الْحَمْ] [359] (IY) : (7) [فِعْلَلٌ] (a) substantive, such as عَرْبَدٌ *a serpent that blows, but does not hurt*; (b) ep. (IY).] such as قِرْشَبٌ *aged* [395] (M) : (8) [فُعْلَلٌ] (IY),] such as طَرْطَبٌ (M), *long*, said of the breast, and طَرْطَبَةٌ *having a big breast*, said of a woman; but we do not know فُعْلَلٌ as a substantive (IY).

§ 398. The two augments separate are in 1) فَعَوْلَلَى [272] (IY), which is only a substantive (IY),] such as حَبَوْكَى [272] (M); (2) فَيَعْلُولٌ , (a) substantive (IY),] such as حَيْتَعْرُورٌ (M) *calamity*, or, as is said, *all that deceives and deludes*, like the *mirage*, and the *present life*, because it lasts not; (b) ep., such as عَيْسَجُورٌ *hardy*, said of a she-camel, and عَيْطَمُوسٌ *fully-developed*, said of a woman, pl. عَطَامِيسٌ [253] (IY) : (3) فَنَعْلُولٌ [253] (IY), which is rare, (a) substantive (IY),] such as مَنْجَنُونٌ *water-wheel* [675,676] (M); (b) ep., such as حَنْدَقُقٌ *tall, loosely-made*: (a) I do not consider this section the proper place for the mention of مَنْجَنُونٌ, because Z designates it for the mention of the quads. containing two separate augments; while there are two opinions about مَنْجَنُونٌ, first that it is *tril.*, the first ن, the ، ، and one of the last two ن s being *aug.*, in which case its pl. is مَجَانِينٌ ; and secondly that it is *quad.*, the first ن being *rad.*, and the ، and one

of the [last] two ن s *aug.*, in which case its *pl.* is مَنَاجِينُ, which is the *pl.* heard from the Arabs ; and, in the latter case, although it is a *quad.* containing two augmenta, still they are not separate, as is provided in this section : (b) as for the *plant*, which the vulgar name حَنْدَقُوقْ [400], it is the ذُرْقْ *melilot*, according to the Arabs (IY) : (4) فَعَالِيلْ [كُنَابِيلْ] *Kunābil* (M), so mentioned by S (Bk), the name of the well-known *land* (IY), a *place* in AlYaman (Bk) : (5) فِعْنَلَلْ [جِحِنْبَارْ] such as جِحِنْبَارْ (M) *bulky, large in make*, and so جِعِنْبَارْ (IY).

§ 399. The two [augments (IY)] united are in (1) هَنَدَوِيلْ (IY),] such as قَنْدَوِيلْ (M) *big-headed* and فَعَلَوِيلْ [bulky (IY) : (2) فَعَلَوَةْ [قَمَحْدُوَةْ] [283] (M) *occiput, back of the head* : (a) the ة, being inseparable [266] here, is taken into account in the formation (IY) : (3) فَعَلِيَّةْ [سُلَخْفِيَّةْ] *tortoise, turtle* [674] (M) : (a) the ة of feminization is inseparable from this ة, as from the ة of قَبَحْدُوَةْ [above] (IY) : (4) فَعَلَلُوتْ [عنْكَبُوتْ] spider [253, 283, 678] (M); but ة does not occur as an *ep.* (IY) : (5) فَعَلَلِيلْ [عَرْطَلِيلْ] *ep.* (IY),] such as عَرْطَلِيلْ (M) *long, or, as is*

said, *thick*, and قَمْطَرِيرٌ *hard, distressing*; but we do not know فَعْلَلْ occur as a substantive (IY): (6) [فِعْلَلْ], (a) substantive, such as جِنْبَارٌ *young bustard*; (b) ep. (IY),] such as طِرْمَاحٌ (M) *tall* (IY): (7) [فَعْلَلَةٌ (IY),] such as عَقْرَبَاءٌ [273] (M) *female scorpion* and بَرْنَسَاءٌ *mankind*: (a) of the last there are two *dial. vars.*, بَرْنَسَاءٌ, like عَقْرَبَاءٌ; and [273, 400]: ISk says that مَا أَدْرِي أَيْ الْبَرْنَسَاءُ هُوَ *I do not know which of mankind he is or* (b) is said, i. e., أَيْ النَّاسِ: (b) we do not know فَعْلَلَةٌ occur as an ep. (IY): (8) [فَعْلَلَةٌ, substantive (IY),] such as هِنْدِبَاءٌ [273] (M), i. q. هِنْدِبِي [397]: (a) AZ says, هِنْدِبَاءٌ with Kasr of the د is prolonged and abbreviated: (b) فِعْلَلَةٌ does not occur as an ep. (IY): (9) فَعْلَانْ [فَعْلَانْ], which is rare, (a) substantive, such as زَعْفَرَانٌ *saffron*; (b) ep. (IY),] such as شَعْشَاعٌ (M) *goodly, tall*, said of a man (IY): (10) [فَعْلَانْ], (a) substantive (IY),] such as عَقْرَبَانٌ [274, 400] (M) *male scorpion*, or, as is said, *earwig*; (b) ep., such as قُرْدَمَانٌ *quilted like a cuirass for war*, said of a tunic (IY): (11) [فِعْلَانْ], which is rare in the language, (a) substantive (IY),] such as حِنْدِمَانٌ *Hindimān* (M), the name of a clan; (b) ep., such as حِدْرَجَانٌ *short* (IY).

§. 400. The three [augments (IY)] are in (1) فَعَوْلَدُنْ [283] (M), which is a substantive (IY), such as عَبُورَانْ [283] (M), which is a plant; but we do not know فَعَوْلَدُنْ occur as an ep. (IY): (2) فَعِيلَدُنْ [398], (IY),] such as عَرِيقَصَانْ a dial. var. of عَبَيشَانْ melilot, i. q. حَنْدَقُوقْ [398], and عَرِيقَصَانْ a dial var. of عَبُورَانْ [above]; but we do not know فَعِيلَدُنْ occur as an ep. (IY): (3) فُعالِلَادْ [273] (M), which is rare (IY),] such as جَخَادِيَاءْ [273] (M), a kind of locust, or, as is said, a *reptile like the chameleon* (IY) : (4) فَعَلَلَادْ [273] (M), a dial. var. of بَرَسَاءْ such as بَرَنَاسَاءْ [273] (M), a dial. var. of [399] (IY): (5) فَعْلَادْ [274, 399] (IY), a dial. var. of عَقْرَبَانْ (M), a dial. var. of عَقْرَبَانْ [274, 399] (IY).

CHAPTER XVII.

THE QUINQUELITERAL NOUN.

§ 401. The unaugmented *quin.* has (S, M, SH, IM) four formations (M, SH, IA, Aud) agreed upon (R), (1) فَعَلْلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as سَفَرَجَلٌ [245, 254] (S, M, SH, IA, Aud, A) and فَرِزَدْقٌ [245] (S, IY); (b) *ep.*, as شَمَرْدَلٌ (S, IY, A, Tsr) tall (A, Tsr), [or] *swift*, said of a *camel*, etc. (IY), and هَمَرْجَلٌ *swift* (S, IY, Jrb), as الَّنَّاقَةُ هَمَرْجَلَةٌ *The she-camel is swift* (IY): (2) فَعَلِيلٌ (S, IY, IM), an *ep.* (S), as جَحْمَرْشٌ [245] (S, M, SH, IA, Aud, A), meaning, [as is said (Tsr),] *big*, said of a *viper*, but, as Sf says (A, Tsr), *aged*, said of a *woman* (IY, R, Jrb, A, Tsr); صَهْصَلْقٌ [245] (S, IY); and قَهْبَلْسٌ (S, Jrb, A, Tsr) *big* (Jrb, A, Tsr), said of a *woman* (A, Tsr): (a) it is said that (A, Tsr) فَعَلِيلٌ occurs only as an *ep.* (IY, A, Tsr), and we do not know it occur as a substantive (S); but some say that قَهْبَلْسٌ is a substantive, meaning *gland of the penis* (A, Tsr) and [man (Sn)] *big in the gland of the penis* (A): (3) فُعَلْلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as قُدَّعِيلٌ (S, M, R,

IA, A) *paltry thing*, e. g. مَا عِنْدَهُ قُدْعَمِلٌ There is not a *rap* in his possession, i. e., شَيْءٌ, used only in negation (IY), whence مَا أَعْطَانِي قُدْعَمِلًا He has not given me a *doit*, i. e., شَيْءٌ (R, A); and خَبْعَثْنٌ lion (A, Tsr): (b) *ep.* (S, IY, A, Tsr), as قُدْعَمِلٌ (IY, SH, A, Tsr) *strong* (IY, R), *bulky* (Jrb, A, Tsr), said of a *camel* (IY, R, Jrb, A, Tsr), and *short, insignificant*, said of a *woman* (IY); and خَبْعَثْنٌ (S, IY, Jrb, A) *bulky*, said of a *camel*, or, as is said (A), *strong* (Jrb, A) *in make, big* (A): (4) فَعْلَلٌ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as قِرْطَاعَبٌ (S, IY, SH, IA, Aud, A) *cloud*, as مَا فِي السَّمَاءِ قِرْطَاعَبٌ There is not a *cloud on the sky*, or, says Th, a certain *animal* (IY, R), [or, say A, Jrb, and Kh,] a [small (Jrb), *paltry* (Tsr), *contemptible* (A, Tsr)] *thing* (Jrb, A, Tsr), as مَا عَلَيْهِ قِرْطَاعَبٌ [677] He has not a *rag upon him* (Tsr); and حِنْبَرٌ (S, IY) *hardness, severity* (IY): (b) *ep.* (S, IY, A, Tsr), as جِرَدَحْلٌ (S, M, A, Tsr) *bulky* (IY, A, Tsr), *strong* (IY), said of a *camel* (A, Tsr). And IS mentions [a fifth formation (IY), فَعْلَلَلٌ, as (A)] هَنْدَلَعٌ [the name of (A)] a *herb* (IY, A): but S does not authorise it (A); while I think that it is a *quad.* (IY), its ئ being [really (A)] *aug.* (IY, A), otherwise an unprecedented paradigm would result. And others add other

measures, not authorized by the majority, because extraordinary, and, in some cases, possibly augmented ; so that we shall not prolong the discussion by mentioning them (A). The unaugmented *quin.* ought to have 192 formations, resulting from the multiplication of 48 [392] by the 4 states of the second *J* : but the rest do not occur, on account of (Jrb, Sn) their heaviness (Jrb), [or] the [other] causes before mentioned [392] (Sn). Thus the aggregate of the measures agreed upon [in the unaugmented *n.*] is twenty (Aud), eleven in the *tril.* [368], five in the *quad.* [392], and four in the *quin.* [above] (Ts^r). And such [decl. (A)] *ns.* [of Arabic origin (Aud)] as vary [from the paradigms mentioned (IA, Aud, A)] are attributable to (1) augmentation (IM), (a) at the beginning (Ts^r), like ظَرِيفٌ [382] (Aud) ; (b) in the middle, like مُنْظَلِقٌ [374] ; (c) in both places (Ts^r), like مُحَرَّنْجٌ [283, 291] (Aud) ; (d) at the end, like حُبْلٍ [375] (Ts^r) : (2) deficiency (IM) of (a) a *rad.* (Aud), like يَدٌ (IA, Aud, A) and دَمٌ [719] (IA, A) ; (b) an *aug.*, like عُلَيْطٌ [392], *orig.* عَلَابِطٌ : (3) alteration of form, like the alteration of (a) فَعْلَلٌ into (a) جَخْدَبٌ, as فَعْلَلٌ [392] ; (b) فَعْلَلٌ, as خَرْفٌ [392] : (b) فَعْلَلٌ into فِعْلَلٌ (A), as زَبْرٌ [392] (Ts^r) : (4) anomaly, like طَحْرِبَةٌ [392] (A). As for شَرْخَسٌ Sarakhs,

[a country (Ts_r)], and بَلْخَشْ *balas ruby* [a sort of jewel (Ts_r)], they are foreign (Aud), since, among the paradigms of the [unaugmented] *quad.*, there is none pronounced with Fath of the first and second [letters] (Ts_r). IM says in the Tashil that whatever is excluded from these [twenty] paradigms is (1) anomalous : (2) augmented : (3) curtailed (A) of (a) its ف , like عَدَةٌ [699]; (b) its ع , like سَعَ [260, 667]; (c) its ل , like يَدَ [above] (Sn): (4) a *quasi-p.* (A), like مَنْ [176] (Sn): (5) a *comp.* (A), like حَضْرَمَوْتُ [215] (Sn): (6) foreign (A), like بَلْخَشْ [above], the name of a well-known *stone*: but he does not notice the last three here, because he is speaking of simple *decl.* Arabic *ns.*; and for this reason A objects only to the omission of the anomalous (Sn). The *sex.* has no *rad.* formation [below], because, being the double of the first *rad.* formation, [i. e., the *tril.*,] it would become like a *n.* compounded of two *trils.*, e. g. حَضْرَمَوْتُ [above] (IY). The augment in the *quin.* does not exceed one letter [368] (M), as though they avoided a multiplicity of *augs.*, because of the multiplicity of its letters (IY). The ي is added fifth in the *quin.*, the ، fifth, and the ‏sixth (S). The augmented *quin.* has (M, SH) only (SH) five formations (M), its paradigms being (S, M) (1) فَعْلَلِيلٌ, (a) substantive (S, IY), such as خَنْدَرِيْسْ [253] (S, M, SH), according to most [below] (SH) meaning [*old*

(Jrb)] *wine* (IY, R, Jrb); and سَلْسِيْلُ [368] (S, IY), i. e., *milk wherein is no roughness* (IY), and *wine*, and *a fountain in Paradise* (KF): (b) *ep.*, such as عَلْطَمِيْسُ (S, IY) *young*, said of a *woman* (IY): (a) IH says “according to most” [above] (R, Jrb), because most people say that the ن is *rad.*, in which case خَنْدَرِيْسُ is an augmented *quin.*; while some say that the ن is *aug.* (Jrb), خَنْدَرِيْسُ being said to be فَعْلِيْلُ (R), in which case it is an augmented *quad.* (R, Jrb): (b) the ن should rather be judged to be *rad.*, since بَرْقَعِيْدُ *Barkā'īd* occurs, said of a *district* [*in Syria* (Bk)]; and دَزَّدِيْسُ of *calamity*; and سَلْسِيْلُ [above]; and جَعْلِيْقُ [big, said of a *woman* (KF)]; and عَلْطَمِيْسُ [above]: (c) if IH had said بَرْقَعِيْدُ instead of خَنْدَرِيْسُ, he would have been spared the trouble of saying “according to most”, because فَعْلِيْلُ is بَرْقَعِيْدُ without dispute, since it contains none of the letters of أَلْيَوْمَ تَنْسَاهُ [369, 671], except the ي; but possibly he has not mentioned it because it is said to be foreign; whereas, if he had mentioned جَعْلِيْقُ or عَلْطَمِيْسُ, no objection could have been raised, because the *aug.* letter [681] is not prevalently *aug.* in its position in them (R): (2) فَعْلِيْلُ, (a) substantive (S, IY), such as خُرْعَبِيْلُ (S, M, SH) *vain talking* (IY, R, Jrb) and *jesting* (IY, R); (b) *ep.*, such as قُدْعَمِيْلُ (S, IY), i. q.

فَعَلْلُولٌ, which we have explained [above] (IY): (3) فَعَلْلُولٌ (S, IY), such as عَضْرَفُوطٌ [368] (S, M, SH), a [small (R)] *reptile* (IY, R), said to be (IY) the [male (IY)] *lizard* (IY, Jrb); and [hence (M)] يَسْتَغْوِي Yasta-'ur [674] (S, M), a *district* in *Al Hijāz*, the ى at its beginning being *rad.* (IY); and قَرْطَبُوسٌ [below]; all of which are substantives (S): (4) فَعَلْلُولٌ (S, IY), which is rare, and is an *ep.* (S), such as قَرْطَبُوسٌ (S, M, SH) *calamity* (IY, R, Jrb), and *strong*, *big*, said of a *she-camel*, a *dial. var.* of قَرْطَبُوسٌ [253, 283] (R): (5) فَعَلَّلٰى, which is rare (S, IY), such as قَبْعَثَرَى [272, 326, 368, 497, 673] (S, M, SH) *bulky* (IY, R), *strong* (R, Jrb), *having much fur or hair* (R), said of a *camel* (IY, R, Jrb), and ضَبَغَطَرَى [*strong* (IY)], both of which are *eps.* (S, IY): (a) the [final (IY)] ! [in them (IY)] is for (IY, R, Jrb) *multiplication of the word* (IY, Jrb), [and] *augmentation* (R), and *completion* (Jrb), of the *formation* (R, Jrb), as in كُثْرَى *pear* (IY), like the ! of حِمَارٌ [374] (R), this being the meaning of Z's saying that "in قَبْعَثَرَى it is like the ! of كِتَابٌ" [673] (Jrb): not for *femininization*, because the word is pronounced with Tanwīn (IY, R, Jrb); and because the ة [of femininization (Jrb)] is affixed to it, as قَبْعَثَرَةٌ [368] (R, Jrb): nor for *co-ordination*, because the *sex.* has no *rad.* *formation* [above], for it to be co-ordinated with (IY, R, Jrb).

[the ↓ of] بَاقِلَاتِي allow its rel. ns. to be بَاقِلَاتِي and بَاقِلَاتِي², as the rel. ns. of حِرْبَاتِي are حِرْبَاتِي and حِرْبَاتِي² (D). But the Hamza of بَاقِلَاتِي, being for femininization, must be converted into ةٰ; whereas the Hamza of عَلْبَاتِي [and حِرْبَاتِي], being a co-ordinative aug., may be converted or left [304]: so says IBr (CD). And [similarly (CD)] الْحَلْوَانِي the Confectioner [or الْحَلْوَانِي² (Dh)] is said of Shams alA'imma 'Abd Al'Azīz Ibn Aḥmad (Dh, CD) alBukhārī, the learned man of the East, d. 456 (Dh), which, IHrj says, is with a Hamza (CD). It is [said in the KF to be (CD)] a rel. n. from حَلَوَة sweetness or sweetmeat (Dh, KF, CD): but this is a blunder, because, if it were so, حَلَوَى² would be said [302]; and the truth is that it is a rel. n. from حَلْوَاء sweetmeat (CD).

P. 1420, l. 7. Jahn prints رَضِيت (IY. 773, l. 22).

P. 1422, ll. 5-6. Ks was so called because he entered AlKūfa, and came to Ḥamza Ibn Ḥabib azZayyāt, enveloped in a wrapper, whereupon Ḥamza said "Who will read?" and it was said to him "The wearer of the wrapper"; or, as is said, because he entered the holy land, clad in a wrapper (IKhn). See Part III, p. 24A—l. 7. Fr was so called, though he neither manufactured furs, nor sold them, because he كَانَ يَفْرِيُ الْكَلَام used to trim the speech (IKhn, MAB).

P. 1431, ll. 1-2. The "fem. qualified" is the pl. orig. qualified by the num., which pl. remains pl. in ثَلَاثَةٌ رِجَالٌ three men, but becomes sing. in عِشْرُونَ دِرْهَمًا twenty dirhams.

P. 1434, l. 4. I suppose مضاف in this passage of the Fk (vol. II, p. 281, l. 24) to be a misprint for موصوف, because "suppression of a pre." would be obviously inappropriate here. See p. 1439, l. 45; and cf. Wright's Arabic Grammar, vol. II, §. 106 (c). The word مضاف occurs, however, in MAd, vol. II, p. 289, ll.; and perhaps may mean "post." (properly **عَلَيْهِ**)—l. 12. So that أَمْتَالٌ, being pre. to the fem. pron. **هَا**, which relates to **الْحَسَنَةُ**, becomes fem.

P. 1435, l. 20. AlJāmi' aş Ṣagħbir, on grammar (HKh).

P. 1439, l. 10. By AlHutai'a (S).

P. 1442, l. 10. The Sh, p. 158, l. 3, has "of five kinds", including the *interrog.* كَمْ governed in the *gen.* [220, 224].

P. 1444, l. 11. See p. 1429, ll. 14-16.

P. 1448, l. 5. The "three things" are the two members of the *comp. num.* and the *sp.*, which is like the *num.* in sense, being merely *expl.* of it, as is shown below in ll. 8-10; and, if it were *post.* to the *num.*, would be like an integral part of it in letter, as appears from p. 341, ll. 23—ll.

P. 1453, ll. 12-15. The argument of Fr seems to be that, if سِنِينَ in the reading of XVIII. 24, cited in p. 1451, ll. 17-18, were qualified, its *ep.* might be in the *pl.*, and therefore it may itself be in the *pl.*, since the qualified and its *ep.* are one thing—l. 16. The "first" opinion is that, in this reading, سِنِينَ is a *subst.*, not a *sp.*; and the argument of IY is that here سِنِينَ is not an *ep.*, like سُوْدَانٌ, in which, as being an *appos.*, some latitude is permissible.

P. 1460, l.l. I have not come upon the name of its Rājiz (MN).

P. 1464, l. 6. I do not know the author of this Rajaz (AKB), who appears to be the “poet” alluded to by Lane in the second line of his article on ^{تَغْرِي} (p. 338, col. 3).

P. 1466, l. 4. This verse follows the verse cited in §. 432 (Part II, p. 106, l. 3).

P. 1471, ll. 4-6. The Muslims are divided into seventy-three sects (Shr, pp. 2-3). But the tradition speaks of the *constituent parts*, or *elements*, of *faith*; not of the *sectarian divisions of the Faith*. For, in the SB (vol. I, p. 11), it continues ^{وَالْحَيَاةُ شُعَبَةٌ} ^{مِنَ الْإِيمَانِ} and *modesty is a part of faith*—l. 13. Read ^{ثَلَاثَةٌ} ^{قَدْشَرْ بَعْدَ}—l. 14. The ^s here mentioned is the ^s of ^{ثَلَاثَةٌ} [above]—By “what resembles that” Z means the monograms prefixed to certain chapters of the Kur.

P. 1473, ll. 23-24. See p. 1502, ll. 7-8.

P. 1475, ll. 8-9. R is speaking of the *nums.* for 11, 21, etc., to 91.

P. 1477, l. 5. An Islāmī poet, under the Marwānī dynasty; and one of the Arab robbers (AKB).

P. 1478, ll. 13-14. Abú ‘Umar Ḥaṣṣ Ibū ‘Umar [alAzdī (KM, AAK)] adDūrī (KM, MINR, TKh, AAK), the Master of Reading (MINR, TKh) in Al‘Irāk (TKh), b. 150, at Dūr, a place near Baghdād (AAK); d. 246 (KM, MINR, AAK), at the age of 90 and odd years (MINR). Both AKB and the TKh have “Abū ‘Amr”, which is wrong. Read “Abū ‘Umar”. See

Part III, p. 24 A, l. 20 and l. 31; and p. 95 A, where other dates of death are given by IHjr and the TKh.

P. 1479, l. 20. The Bk (p. 696) and Ahl (p. 97) have لـ ٢١. *AlGhamrān* is the *du.* of *AlGhamr*, a place in the territories of Asad (MI). He joins another place to *AlGhamr*, and then names it *AlGhamrān* (Bk).

P. 1485, ll. 5-14. This statement that both members of the comp. remain *uninfl.* agrees with the rule given in p. 813, ll. 22-25, that prefixion of the *art.* does not affect the uninflexedness of this *num.* In the 2nd ed. of Wright's Arabic Grammar (vol. I, §. 329, *rem.*), it was laid down, apparently as an invariable practice, that, with the *art.*, the first member became *decl.*; and Lane (p. 349, col. 1) asserts, on his own authority, that "most" decline the first member when the *art.* is prefixed. But, in the 3rd ed. of Wright's work, this inflection of the first member is declared to be unusual; and Lane's assertion is at variance with what he afterwards states, on the authority of Jh,

P. 1487, l. 5. From the same poem as verses cited on pp. XIV, 1754, and 56A.

P. 1493, ll. 21-23. Here it is uncertain whether the suppressed unit be أربعـة، in which case رـابع is i.q. بـعـض ; or ثـلـثـة، in which case مـصـيـر رـابع is i.q.

P. 1496, l. 4. And the meaning is *single-handed*.

P. 1497, l. 11. (D) وـاثـنـى : وـمـثـنـى (AKB).

P. 1498, l. 5. The ة of feminization is affixed to the *v.* in مـلـاقـة الـمـنـاـيـا إـيـانـا because هـنـتْ آـنـ الـحـمـ.

P. 1502, l. 8. The reference is to p. 1328, ll. 21-25.

P. 1504, l. 10. Lane (p. 2253, col. 3) says " A 'Obeyd ", i.e., AUd ; but the Aud, A, and MN all have " Abù 'Ubaida ", i.e., AU.

P. 1508, l. 21. Mentioned by AFR, who does not assign it to its author (MN)—ll. I have not come upon the name of its author (MN).

P. 1509, l. 9. AlMughîra Ibn 'Abd Allâh, [or, says IKb in the Book of Poets, Ibn AlAswad, alAsadî, one of the Banû Asad Ibn Khuzaima, the celebrated poet and wine-bibber (AKB).] who received the cognomen " AlUkaishir " because he was *very red-faced*. He lived a long life, having been born in heathenism (KA, AKB), and grown up in the beginning of AlIslam (KA) ; and is mentioned by IHjr among the Converts (AKB)—ll. 10-12 The author of the KA and others say that one day AlUkaishir got drunk, and fell down, exposing his person, while his wife was looking at him. Then she laughed at him ; and, approaching him, chid him, saying " Art thou not ashamed, old man, to bring thyself to this state ? " So he lifted his head towards her, and began to say تَقُولُ الْحَمْ (AKB)—ll. 16-20. The translation of the third verse, given at p. 16 A, ll. 1, 2, was made in ignorance of the context, and should be corrected in accordance with the rendering here given.

P. 1510, l. 13. Mentioned by Kl, who does not assign it to its author (MN).

P. 1515, ll. 21-23. It is often said to be regular, but only in the limited sense indicated by A at p. 1521, ll. 12-15.

P. 1517, ll. 16-17. The word “*wrongfully*” should be inserted after “*by main force*” in the translation of this verse given in §. 499 (Part III, p. 308, ll. 18-20). The IY (p. 803) gives أَفْيَلَا, a mistake of the editor, as appears from the rhymes shown in the Jsh. The verses found in Mb, p. 541, ll. 10-13, are apparently part of the same poem.

P. 1520, ll. 13-19. فَعْلَةُ and فَعْلَةً denoting *position of the act* and فَعْلَةً denoting *superfluity* are *non-inf. ns.*

P. 1526, l. 18. Zj (A, vol. III, p. 32, l. 3): Zji (Aud, p. 127, l. 16). My MS copy of the Tsr has Zji; but the lithographed ed. gives Zj. Zji was a pupil of Zj.

P. 1527, l. 21. AlLahabī, one of the celebrated poets of the Banū Hāshim (KA). The account of him given in the KA shows him to have been contemporary with the Khalifa ‘Abd AlMalik Ibn Marwān (r. 65-86) and his sons and successors AlWalid (r. 86-96) and Sulaimān (r. 96-99). After “Al‘Abbās” insert “Ibn ‘Utba”.

P. 1540, l. 3. The reference is to p. 1544, l.l.—l. 14. By فَعْلَةً is meant “the unaugmented quad.”

P. 1541, ll. 6-7. Z cites it as by Ru’ba; but it is by Al‘Ajjāj (IY)—l. 8. [AKB, vol. I, p. 244, says on a verse of the same metre and rhyme,] This verse is from a long iambic poem exceeding 80 verses, by Ru’ba Ibn Al‘Ajjāj, reproaching his father..... And the cause of Ru’ba’s reproaching his father is thus related by As:—Ru’ba says, I went out with my father, intending to visit [the court of the Khalifa] Sulaimān Ibn ‘Abd AlMalik; and,

when we had travelled part of the way, my father said to me "Shall thy father recite iambics, while thou art dumb?" I said "Then shall I recite?" He said "Yes." Then I recited an iambic poem. And, when he had heard it, he said to me "Be silent. God break thy teeth!" And, when we reached [the court of] Sulaimān, my father recited my iambics to him. Then he ordered ten thousand dirhams to be given to my father. And, when we came out from his presence, I said to my father "Dost thou keep me silent while thou recitest my iambics?" Then said he "Be silent, woe betide thee! For verily thou art the finest iambic poet of mankind." Then I besought him to give me a portion of what he had got by my poem; but he refused. So I cast him off. Then he said[Here follow four verses, the second of which ends with the hemistich in the text.] So I answered him with this iambic poem (AKB)—l. 9. سِرْهَافٌ is ep. of a suppressed [word], supplied, indicated by the sentence (AAz), of which two totally different versions are given by IY and AAz, and another by AKB. The IY, L, and AKB all have ما شِئْتَ مِن سِرْهَافٍ with as much pampering as thou wilt for l. 11. Read "Ibn"—l. 13. From the same poem as the verse in Part II, p. 122, l. 17—l. 15. Read "have come".

P. 1551, l. 12. This verse is of the Kāmil [metre], which the Arabs use as a pentameter anomalously; unless something has dropped out, the o.f. being, e.g., آلَحِ لِعَظَامِهِ هَاجِرُهُم مِنْ يَتَرَكُوا They have not left, from their desertion, flesh to his bones, etc. (Sn).

P. 1552, ll. 18-19. From the same poem as the verse on p. 947.

P. 1553, l. 5. He had fallen into the hands of the [Hārū'i (IY)] schismatics (IY, AAz), and been saved by God, on which he recited the verses (AAz)—l. 8. Read “infinitival”.

P. 1555, l. 17. Read “(Jrb)”—ll. 21-22. See Md, vol. I, p. 344; and P, vol. I, p. 710.

P. 1557, l. 11. IKb says, in the Book of the Poets, Bishr Ibn Abī Khāzim was one of the Banū Asad, an ancient heathen [poet] (AKB)—ll. 11-12. Mb says (AKB), Aus was a prominent chief (Mb, AKB).

P. 1559, l. 3. Bk says (AKB), Tibrāk is a place in the abodes of the Banū Falqās (Bk, AKB).

P. 1560, l. 4. “it” means قلعابٌ.

P. 1561, l. 1. Lane (p. 2533, col. 1), on the authority of the *Tāj al’Arūs*, attributes this verse to ‘Antara—l. 21. If, as is stated in l. 13, قلعابٌ be considered a *non-inf. n.*, it should be translated *a game*.

P. 1565, ll. 2-3. “unrestrictedly” means “without regard to the presence or absence of the 8 in the *inf. n.* of the unaugmented *tril. v.*”—l. 14. “unrestricted” here means “general”, i. e., applicable to one or more (see ll. 23-25). Cf. p. 1566, l. 20; and p. 1568, l. 2. It is opposed to “limited”, as explained in p. 1579, ll. 20-21—l. 18. “*tril.*” here means “unaugmented *tril.*”

P. 1566, l. 20. See Note on p. 1565, l. 14; and cf. p. 1567, ll. 8-10.

P. 1569, l. 5. Orig. حَسْنَةٌ رَّكِبَتْهُ His style of riding is beautiful—ll. 8-9. I have inserted the negatives. The R (p. 67, l. 7) has وَقَدْ يَكُونُ الْفَعْلَةُ مَرَّةٌ وَالْفَعْلَةُ نُوْعًا , where I read وَقَدْ لَا يَكُونُ الْحَمْسَةُ نَوْعًا and وَلَا الْفَعْلَةُ نَوْعًا , a correction required by the exs. In l. 9 read فَعْلَةً —l. 20. I have not come upon the name of its Rājiz (MN). Read قُنْبَرِيٌّ in the first hemistich.

P. 1570, ll. 3-7. The 1st *ى* is *aug.*, while the 2nd is the *J* of the *v.*; and it is clear from p. 1569, l. 14, and p. 1570, ll. 7-12, that IY's opinion is adopted by R.

P. 1574, l. 4. Read زَيْدٌ.

P. 1577, l. 3 and ll. 7-8. "this condition" is the replaceability of the *inf. n.* by the *v.* with أَنْ or مَا (p. 1574, ll. 14-22)—l. 12. I. e., the *op. inf. n.* generally is so renderable—l. 15. Read "My"—l. 17. I. e., where يَقُولُ is a *d. s.* like *etc.*—ll. 19-20. "the suppressed *v.*" is the *att.* كَانَ —l. 20. This "(b)" is the alternative to the "(a)" given at p. 1574, l. 16—l. 22. Read دُرْيِقْ —l. 23. Read وَجْلٌ.

P. 1578, l. 5. This "soundest opinion" is that of IM (p. 1579, l. 23), in which he follows his master IY (p. 1578, ll. 15-20). It is disputed by many critical judges; and, among them, R (p. 1578, l. 20—p. 1579, l. 6), and, apparently, IHsh (p. 1576, l. 23—p. 1577, l. 1).

P. 1580, l. 1. I have not met with the name of its author (MN).

P. 1581, l. 4. Lane (p. 404, col. 2) gives AlA'shā as its author—l. 23. This is the *ex.* referred to by Lane under مَقِيل (p. 2997, col. 3).

P. 1582, l. 5. One of the fifty verses of the Book of S, whose authors are not known (AKB)—l. 8. I have not met with the name of its author (MN)—l. 16. Read “*forenoon*”—l. 17. Read “*swooping*”—l. 19. Read أَنْتَيْ.

P. 1583, l. 8. Read “*Thee*”—l. 22.—Read أَفْوَاهٌ.

P. 1584, ll. Read “pronounced.”

P. 1585, l. 6. He composed a number of glosses on the IM, one in four volumes, named *Wa{k} alKhasāṣa ‘ala-lKhulāṣa* (HKh).

P. 1586, l. 11. After the text insert “IV. 147.”

P. 1588, l. 16. By Labid (S).

P. 1589, l. 10. Lane (p. 1084, col. 3), who asserts that مُرْبِع and مُصِيف are “evidently wrong”, gives مُرْبِع “spring-rain” and مُصِيف “summer-rain”, as also does Jahn (IY, p. 821, l. 2); but AKB says that the former are *ns.* of time, a *pre. n.* مُطَر being suppressed—ll. 4-15. The 1st and 3rd *exs.* here given by R are instances of the 4th state, where the *ag.* is not mentioned after the *post. obj.* (p. 1590, ll. 3-4); and the 2nd of the 2nd state, where the *ag.* is mentioned (p. 1589, ll. 15-19)—l. 19. I.e., this second state of the *pre. inf. n.*

P. 1590, l. 13. Jahn (IY, p. 821, l. 8) prints **لَوْمَكَ إِيَّاهَا**, which is plainly inconsistent with **أَخَاهُكَما** in the verse—l. 18. Read **خَبْرٌ**.

P. 1593, l. 3. *Delete* the comma before “Ibn”—l. 16. Insert “such apposition” after “but”.

P. 1596, l. 22. From the same poem as verses cited on pp. 307, 510, and 1110.

P. 1597, l. 2. Read **إِذْعَانٌ**.

P. 1599, l. 11. “its fellow” means “the *prep.* and *gen.*”

P. 1602, l. 20. Cited by As, who does not assign it to its author (MN).

P. 1603, ll. 14-15. Governor of Makka (MDh). He was a noble (ID), a [prolific (AKB)] poet (ID, AKB). Yazid had appointed him Governor of Makka; but Ibn AzZubair, who was then there, inhibited him [from exercising the office]; so that he ceased not to abide at home in retirement, on account of Ibn AzZubair, until the accession of ‘Abd AlMalik Ibn Marwān, who made him Governor of Makka (AKB). Lane (p. 1741, col. 1) says “Ibn Khuld”; but all the authorities, Mb, ID, MDh, KA, MN, AKB, etc, have “Ibn Khālid.”

P. 1604, l. 2. Read “(Sh, A)” — l. 16. The author of this verse is not known (MAd)—l. 21. I have not met with the name of its author (MAd). **جِنَانٌ** (Sh), *pred.* of **أَنْ** (MAd): **جِنَانًا** (A), 2nd *obj.* of **ثَوَاب** (Sn). But, in the latter version, **أَنْ**

seems to have no *pred.*, because this is the last verse of the poem, according to AKB (*vol. I*, *p. 109*)—*l. 22.* Read “Ibn”.

P. 1905, l. 18. Ibn Al'Ijl (BW). See the Additions and Corrections prefixed to the first Fasciculus of this Part. In my MS of the Tsr (*p. 489, l. 12*), and in the lithographed *ed.* of the same work, under the “Government of the Assimilate Epithet” he is mentioned as “Ibn Al'Ilj” (see *p. 1677, l. 17*).

P. 1607, ll. 6-7. The *continuity* in the assimilate *ep.* [348] is *subsistent*, and in the *aor.* is *innovative* (Sn, *vol. II*, *p. 312*, on Prothesis)—*ll. 14-15.* Read “the [unaugmented (IH, Aud)]”—*l. 16.* The reference is to *p. 1651, l. 23—p. 1652, l. 2.*

P. 1608. l. 1. Read “[frequent (Aud), regular (IA),]”—*l. 9.* On the sense of “accidents”, as here used, see the Note on Part II, *p. 99, l. 6—l. 12.* Read فَعَلَانْ —*l. 15.* Read مَرِيضٌ.

P. 1610, ll. 3-9. Thus IH makes إِسْمُ الْفَاعِلِ mean *The n. of*, i. e. (*on the measure*) *of*, the (*expression*) فَاعِلٌ; while R makes it mean *The n. of*, i. e. (*denotative*) *of*, the *doer*—*l. 12.* Read إِسْمٌ —*l. 14.* Read منكِيسٌ —*ibid.* Read متَدَحِّرٌ —*ll. 14-15.* The two first are *quasi-pass.*; while the two last denote a *constitutional state of mind*, or *body*, not an *act*.

P. 1611, l. 15. Read وَأَرْسَلْنَا —*l. 17.* Read الطَّوَائِفُ —*l. 18.* Read لِيُبَكَ يَرِيدُ.

P. 1612, l. 13. Read “it”.

P. 1613, l. 15. *Dele* the ! immediately after زَيْدٌ — l.l. “measure” is here used in the sense explained and criticized on p. 1036, l. 4 and ll. 16-23.

P. 1614, l. 16. Read “as قَاعِلٌ had.”

P. 1615, ll. 16-21. So in the Exposition of the Verses of S, and of the Verses of the *Jumal*, etc, except that in some MSS there is a slip of the pen, *vid.* suppression of the *pre. n.* from أَبُو أمِيَّةٍ, the correct way being to express it. Some blunder, saying that the ode is in praise of Musāfir Ibn Abī ‘Amr. And more disgraceful than this is the saying of ISh that it is in praise of the Prophet. The name of Abū Umayya was [the same as] his surname. He died in heathenism (AKB).

P. 1616, l. 2. Read العَرَفٌ — l. 3. So says BD; but, in the Commentaries on the *Mukarrab* and the *Juzūliya* [Primer (HKh)], the author is said to be Abū Dhu'aib. The truth is that the verse is by ArRā'i: so IHL distinctly declares (MN). On the *Mukarrab* and the *Juzūliya* see HKh, vol. VI, pp. 81, 88. IU composed a commentary on each—l. 4. Read “*Su'dā'*”—*ibid.* Dumat alJandal, a place on the borders of Syria and Al'Irāk, seven stages from Damascus, and thirteen stages from AlMadīna (MN)—l. 11. He seems to mean that—

“The voice of the weeper

“Wails manhood in glory.”

P. 1617, ll. 3-5. He compares the slender one to the new moon, and the plump one to the full moon (MN)—l. 10. الْكَوْمَلَانِ

with Fath of its initial, and quiescence of its second, *du.* of كَمْلَ, is a water belonging to some of Tayyi, who were the kinsfolk of Hātim (Bk). But the MI, Mk, MN, and AKB give it with Kasr, as in the text. Dieberici (IA, p. 215) prints الْكِرْمَلِينَ; but the AKB and MKh say "with Fath of the J" —ll. 15-17. See p. 1619, ll. 14-17, and the Note thereon below.

P. 1618, l. 8. An Islāmī poet, under the Marwānī dynasty, and one of the rebels of the Arabs (AKB). Read "Sa'd" —l. 18. Read "alHudhalī". The verse comes next to the one cited on pp. 65, 620, the 1st hemistich of which ought to be قَدْ أُوبَيْتْ آخْ, as given in the Note on p. 65, l. 20. In Lane (p. 1836, col. 2, l. 3), for "he" read "it", meaning *the incessant lightning*.

P. 1619, ll. 14-17. But this AlLāhiķī was not trustworthy (MN). He was [Abū Yaḥyā (MN, Sn)] Abān Ibn 'Abd AlḤamīd Ibn Lāhiķ alLāhiķī, one of the poets of Hārūn arRashīd (AKB). He came to Baghdād, and attached himself to the Barāmīka. He was the author of many eulogies on them; and he composed for them the Book of *Kalīla wa Dimna*, which is unique of its kind. He died in 200 (ITB).

P. 1620, l. 10. IAr, the collector of his *Dīwān*, says that 'Amr composed this ode on his sister Raihāna Bint Ma'dikarib, who was mother of Duraid Ibn AṣSimma. For AṣSimma had made a raid upon the Banū Zubaid, and taken her captive; and 'Amr made several raids, but was unable to recapture her (AKB). It is said that Raihāna was the sister of Duraid Ibn AṣSimma; and that 'Amr, being in love with her, made a raid upon her; and

then sought her in marriage from Duraid, who granted his suit (N, AKB). But this story has no foundation. The author of the KA has two stories about Raihāna, (1) that she was 'Amr's sister, whom Aṣ-Simma Ibn Bakr had taken captive : and (2) that she was his divorced wife, whom another man of the Banū Māzin Ibn Rabī'a had married ; and this story is probably correct (AKB). See KA, vol. XIV, p. 33. I have abridged these two stories, which are told at much greater length in the AKB, as in the KA—l. 13. All 3 eds. of the R have فَاعِل instead of مُفَاعِل ; and the two Indian eds. have حَسِيب instead of حَسِيبٌ. The suggestion in Lane (p. 567, col. 1), that حَسِيبٌ is i. q. مُحْسِبٌ, refers to its secondary signification *sufficer* ; not to its primary signification *caller to account*, in which it is i. q. مُحَاسِبٌ.

P. 1623, ll. 1-2. See XVII. 83. [1], at p. XXXIII, where زَهْقٌ in the sense of *passing away* seems to be derived from زَهْقٌ—l. 13. This verse comes next after the verse on p. 69 A, l. 9.

P. 1624, l. 3. From the same poem as the verse on p. 1004 —ll. 6-7. Dieterici (IA, p. 216) prints غَفَرٌ^{۶۶} ; but MKh says that غَفَرٌ and فَخُورٌ with two Dammas are pls. of غَفُورٌ and فَخُورٌ respectively—l. 9. The *eps.* in the verse are all governed in the gen., because it is preceded by

يَأْوِي إِلَى مَجْلِسِ بَادِ مَكَارِ مَهْمَمْ

لَا مُطْعِبِي ظَالِيمٍ فِيهِمْ وَلَا ظَلْمٍ

He repairs to an assembly whose noble deeds are apparent, not encouragers of a wrong-doer to desire, or long for, the wronging of them, nor oppressors (AKB). Derenbourg (S, vol. I, p. 47) prints them all in the *nom.*—*ibid.* Am says that أَبْدَانٌ is *pl.* of بَدْنَةٍ, which is the *she-camel kept for slaughter*; and IY follows him: but أَبْدَانٌ has not been heard as *pl.* of بَدْنَةٍ, the *pls.* of which are only بَدْنَاتٌ and بُدْنَنٌ or بُدْنَنٌ [238] (AKB)—*ibid.* مَحَايِصٌ is a 6th *ep.* of مَجْلِسٌ; and is made *gen.* with Kasra, because it is *pre.* [17] (AKB). Broch (M, p. 100) and Jahn (IY, p. 829) both print قَرْمٌ [with Fath of the ق and ز (AKB)], uniform in gender and number, because *orig.* an *inf. n.* [143] (IY, AKB). Derenbourg (S, vol. I, p. 47) prints قَرْمٌ—l. 20. From the same poem as verses cited on p. 343 and p. 42 A—*ibid.* عَوَاقِدٌ is made triptote by poetic license (IY). T, followed by Al'Aini, says (AKB), The [correct] version is حُبَكُ الثِّيَابُ the strings of the clothes, because the waist-cloth has no strings (T, MN, AKB).

P. 1625, l. 3. He makes أَلْفَاً triptote by poetic license [18] (IY)—*ibid.* الْحَمَى with Fath of the ح and Kasr of the م (MN). Broch (M, p. 100), Dieterici (IA, p. 215), and Lane (p. 637, col. 1), print الْحَمَى, Lane adding “[or rather it should be written الْحَمَى]”; and Wright's Arabic Grammar (vol. II, §. 242, rem.) had the same error in the 2nd *ed.* (p. 281), which has been corrected in the 3rd *ed.* (p. 382), and in the same author's *Opuscula Arabica* (p. 63). The rhymes are with Kasr, as shown in the MN (vol. III, p. 554).

P. 1629, ll. 16-17. The Fk (*vol. II*, p. 222) has “is to be a *v.*” The argument is that the *conj.*, being a *prop.*, must, when apparently a single word, as here, be a *v.*, not a *n.*, because the *v.* with its latent *ag.* is a *prop.*, while the *n.* with its latent *ag.*, if it have one, is not—*l. 24.* The Jsh makes this verse follow the verse by the same poet in Part III, *p. 321.*

P. 1631, *l. 21.* If IA, like Fk and others, holds that the conditions affect the government of the *acc.* only, not of the *nom.* (*pp. 1635-7*), then his words “the *nom.* and *acc.*” here mean “the *nom.* and *acc.* combined”, i. e., “the *acc.* as well as the *nom.*”

P. 1632, *l. 16.* *Delete* the full stop after “*past*”.

P. 1633, *l. 5.* *Delete* the full stop after “*past*”.

P. 1635, *l. 5.* Read لَمْ^۰۰.

P. 1637, *l. 20.* The expression used by IM is “immediately preceded by”, not “supported upon”: *cf. Part III, p. 299, l. 16.* His 3 Commentators, however, as well as IHsh in the Sh and KN, follow Z and IH in using the expression “supported upon,” as at *p. 78, l. 11—l. 21.* IH makes the supports three, the subject, *interrog.*, and *neg.*; and includes the *inch.*, qualified, and *s. s.* under the common term “subject.” IM makes the supports five, separating the qualified, under which he includes the *s. s.*, from the *inch.*; and adding the *voc. p.* And IHsh makes them four, adopting the same classification as IM, but rejecting the *voc. p.* Jm adds the conjunct جِ to the supports, including it under the “subject”: but others hold that the *act. part.* conjoined with جِ

requires no support [345]; and, since we are discussing the conditions of the government of the anarthrous *act. part.*, I have omitted this addition as irrelevant.

P. 1638, l. 17. I have not come upon the name of its author (MN).

P. 1641, l. 3. Read مَالِثِي :

P. 1642, l. 6. Read ضَارِبًا .

P. 1645, l. 19. كَرَّارُ عَرْوَفٌ very patient is in the *nom.*, coupled to كَرَّارُ عَرْوَفٌ —ibid. This is the version of Fr; but, according to S, كَرَّارُ خَلْفٌ is *pre.* to جَوَادٌ, while جَوَادٌ is governed in the *acc.* [66] (AKB).

P. 1647, l. 17. The author of this verse is unknown (MN). This is one of the fifty verses of S whose authors are unknown (AKB). It is said to be by Jarir (MN, N, AKB); or Jâbir Ibn Ra'lân asSimbisi, Simbis being a clan of Tayyi (AKB); or Ta'abbata Sharrâ (N, AKB); or to be forged (AKB)—l. 18. Read “Sharrâ”.

P. 1649, l. 14. For the first “*act.*” read “*ant.*”

P. 1655, l. 12. Read بِ —l. 15. Read فَعِيلٌ —l. 17. Read عَقِيدٌ.

P. 1656, l. 6. After ذُهِبٌ put a comma.

P. 1657, l. 4. Read "pro-ag."—l. 17. Read مَضْرُوبٌ—l. 20. Read "pro-ag."—l. 23. Here "being" is coupled to "relating" in the preceding line—l.l. before كَفَافًا insert "while"—ibid. Read مَعْلُومٌ.

P. 1658, l. 20. Before "put" insert "is".

P. 1659, l. 8. Read "requires", and after "for" put a comma.

P. 1660, l. 10. I have not come upon the name of its author—l. 28. Read دِرْهَمٍ—l.l. Read "i. e.,"

P. 1661, l. 6. At Taff, in the province of Al'Irāk, two leagues from AlBaṣra. Here is the place known as Karbalā, in which AlHusain, son of 'Ali (peace be upon them !), was slain (Bk)—l.l. Read "(Sn)." .

P. 1663, ll. 11-15. The adv. الْغَدَرْ to-morrow shows that originating is intended.

P. 1666, l. 21. Read "incontinence", and delete the full stop after "urine".

P. 1669, l. 12. Read "sense".

P. 1671, l. 3. Change the full stop after "(Jrb)" into a comma—l. 5. Read بَيْانٌ—l. 15. Put a comma after "quiescences."

P. 1675, l. 14. Read عَذْنٌ .

P. 1676, l. 4. Read **أَلَّا بِ**.

P. 1677, l. 19. Al'Ibādī. He died in the prison of AnNu'mān (ID).

P. 1678, l. 8. Here it is not allowable to govern **أَبِ** in the *acc.* by means of a suppressed *op.* supported [as an *enunc.*] upon **زَيْدَ** [as an *inch.*], and expounded by the *ep.* mentioned, which is distracted from [governing] it by governing **وَجْهَ** in the *acc.* (Ts^r). The *acc.* is correct in such as **زَيْدًا أَنَا ضَارِبٌ** [62], because the government of **زَيْدًا** [in the *acc.*] by the **ضَارِبٌ** mentioned, if this were disengaged from the *pron.*, would be correct, since the *act. part.* may be preceded by the *acc.* governed by it: but [the *acc.*] is forbidden in such as **وَجْهَ أَلَّا بِزَيْدٍ حَسَنَةً**, because the government of **وَجْهَ** [in the *acc.*] by **حَسَنَةً**, if this were disengaged from the *pron.*, would be incorrect, since the [assimilate] *ep.* may not be preceded by the *acc.* governed by it; and, since the government of **وَجْهَ** [in the *acc.*] by **حَسَنَةً** would not be correct, the exposition of the suppressed *op.* of **وَجْهَ** by **حَسَنَةً** would not be correct, because of the rule that what does not govern does not expound an *op.* (Sn, vol. III, p. 51).

P. 1679, l. 3. Read “(Ts^r)”—l. 16. Lane (p. 1190, col. 3.) translates this tradition “verily a woman used to pour forth with blood”, making **كَانَتْ آخِنْ** the *pred.* of **إِنْ**; but the verbal clause is most probably an *ep.* of **إِمْرَأٌ**, because the latter is *indet.*—l. 23. After “blood” put a comma.

P. 1680, l. 3. After نَاصَةٌ put a comma—l. 5. After “girl” put a comma—l. 8. Read هُدًى —l. 14. By “it” is meant the *act. part.*, not the *obj.*

P. 1681, l. 6. Read “[i. e.,”

P. 1683, l. 5. I have not met with the name of its author (MN)—l. 15. Read “Dm”—ll. 18-19. The references are to فَوْالِ in the second verse, and to مَا and كُلِّ مَا in the first and third—l. 20. In the *exs.* of the twelve sorts, I have put the connected into the *acc.*, except where the context requires the *nom.* or *gen.*, the object here being to exhibit the classification of the connected, not all the cases in which it may be governed by the assimilate *ep.* The possible constructions are fully detailed below.

P. 1684, l. 1. Its author is unknown (MN)—l. 19. Read وَجْهًا.

P. 1685, l. 9. I have not met with the name of its author—l. 10. After “body” put a comma.

P. 1686, l. 6. The reference is to p. 347, l. 19—p. 348, l. 7—l. 12. Read مَا تَحْتَ —l. 14. The A (vol. III, p. 57, l. 2) has الجَمِيلُ, which seems to be a misprint. The *ep.* in الحَسْنُ has no ة, because, being made to govern وَجْهًا in the *nom.*, it does not assume the *nom. pron.* of the qualified, which is *fem.*—l.l. After “reg.” insert “either”.

P. 1687, ll. 1-2. Here the *ep.* itself does not assume such a *pron.*, because it governs in the *nom.* an explicit *n.*; while its *reg.* neither contains such a *pron.*, nor is *pre.* to a *n.* containing

such a *pron.*: so that the epithetic phrase contains no copula to connect it with its qualified ; and therefore these constructions are bad—l. 3. *Dele* the semicolon after “(1)” —l. 12. For وَجْهٌ، read وَجْهٌ—l. 15. I have not met with the name of its author (MN) —l. 23. Read “(Sn)]”.

P. 1688, l. 3, ex. (1). Read الْوَجْهَةَ—ex. (2). Read الْأَبِي—l. 6, ex. (9). Read وَجْهٌ—l. 7, ex. (10). Read حَسَنٌ—l. 8, ex. (12). Read كُلٌّ—ex. (13). Read أَنْفَهٌ—l. 9, ex. (14). Read حَسَنٌ—l. 13. After “involves” put a comma—l. 22. Read وَ نَاخِذُ.

P. 1689, l. 5. After “(AKB)” put a comma—l. 11. Read “Ash Shammākh”—l. 12. Read جَارِتًا صَفَا—l. 13. For “two” read “Two”.

P. 1690, l. 2. Read “Prophet,”—l. 3. After “last” put a comma—l. 13. After “good” put a comma—l.l. The Glossators having neglected to fix the references of the Table, and to expound its evidentiary verses, much confusion has fallen into it (Sn). I have been obliged to shift some of the lines in the Table, as printed in the A, vol. III, p. 65, in order to bring their indications into accord with “the detail mentioned” by A.

P. 1691, col. 1 (counting from the left of the page), opposite ll. 8—10 of col. 2. Read الْخَسْنَ—col. 2, l. 8. Read وَجْهٌ—l. 13. Read حَسَنٌ—col. 6. For Read حَسَنٌ—ibid. Read الْوَجْهَةَ.

P. 1692, l. 5. Read “(AAZ)]”—l. 11. This verse comes next to the verse cited at p. 370, l. 17—l. 12. Read “MN”—l. 14. مُنْخِسَةٌ is governed in the *acc.* by suppression of the *prep.*, i.e., بِنُوقِ مُنْخِسَةٍ (EC)—*ibid.* *Dele* the comma after “tushes”—l. 18. Read “evidence”—l. 19. Read “Abū”.

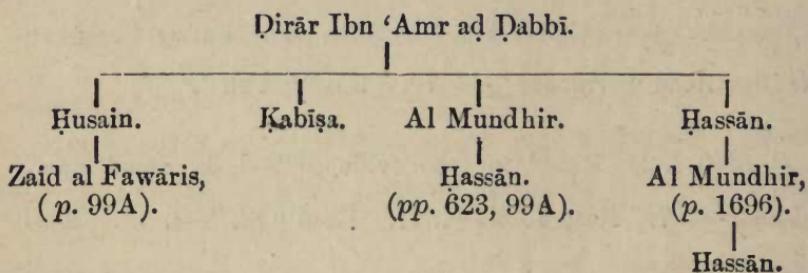
P. 1693, l. 2. Read “to [the evidence”—l. 3. Read وَجْهٌ and وَجْهٌ—l. 7. Read أَعْدَدٌ—l. 17. Read “Sn”—l. 19. Read سَبَّا.

P. 1694, l. 4. Read فَاقْصِدْ —l. 11. Read “(b)” —l. 20. I have followed Sn (*vol. III, p. 66, l. 6*) in substituting this for an *ex. given by A*, where the *ep.* is an أَفْعُلُ of superiority, not an assimilate *ep.*

P. 1695, l. 11. On the case of the *pron.* here attached to الْجَيْلَانِ see § 113—l. 19. The 144 are obtained by multiplying the 3 pronominal *regs.* by their 2 missing members (sound and broken *pls*), by the 3 cases of the *ep.*, by the 8 numbers and genders of the *ep.*:— $3 \times 2 \times 3 \times 8 = 144$.

P. 1696, l. 10. Ibn Dirār ad Dabbī (Tr), *k. 66*, with his son Hassān (T, IAth). Dirār Ibn ‘Amr was [the chief of] the House of Dabba (IKb, ID). When Ḳabiṣa Ibn Dirār died, the chieftaincy of the Banū Dabba passed to [his nephew] Al Mundhir (Is), mentioned by Is among those who were living in the time of the Prophet, and who may have, though they are not reported to have, heard from him. Al Mundhir Ibn Hassān mentioned by ID (*p. 200*) as the *Mu’adhdhin* of ‘Ubaid Allāh Ibn Ziyād

(as to whom see p. 127A), in the Cathedral Mosque at AlBaṣra, was of Asad Ibn Rabī‘ā, not of Ḏabba. I subjoin the pedigree of our poet and some of his relations:—



P. 1697, l. 8. Read “YS”—l. 14. After “(Sn)]]” put a comma—l. 18. ‘Abd Allāh Ibn Zaid (IKb, IHjr, ITB, TKh), alJarmī [alBaṣrī (IHjr), of the Second Class of the Followers of AlBaṣra (ITB)], d. 104 (IKb, IAth, IHjr, ITB, TKh) or 105 (IKb) or 107 (IAth). The TKh has “Yazid” for “Zaid”. Read “Kilāba”—l. 21. I have not met with the name of its author (Jsh).

P. 1700, ll. 4—5. See Md, vol. II, p. 26, and P, vol. II, p. 224—l. 12. أباض with Fath of the Hamza (AKB). Jahn (IY, p. 847) and Dieterici (W, p. 53, l. 4) print إباض—l. 14. Read “Abād”.

P. 1701, l. 6. Read الْحَدِيدَ—l. 11. Its author is not named (Jsh)—l. 12. Read “meet thee girt”—l.l. After “perverse” put a comma.

P. 1702, l. 3. See Md, vol. I, p. 192, and P, vol. I, p. 392—l. 13. See Md, vol. II, p. 175, and P, vol. II, p. 567—l. 18. See Md, vol. 2, p. 74, and P, vol. I, p. 182.

P. 1703, l. 14 and l. 23. Read أَشْغَلْ —l. 23. See Md, vol. I, p. 332, and P, vol. I, p. 687.

P. 1704, l. 16. Read وَأَعْزَى

P. 1706, l. 3. Read قَسْرًا وَهِيَ —l. 5. “he” is the ‘Amr mentioned in the preceding verse, vid. ‘Amr Ibn ‘Adī Ibn Naṣr..... Ibn Numāra Ibn Lakhm, who was King of AlHira after his maternal uncle Jadhīma (AKB)—l. 17. Read “Than”—l. 18. Read “excellent”.

P. 1707, l. 12. Read وَلَا عَيْبٌ فِيهَا —l. 15. Read “quick one is”.

P. 1708, l. 4. Delete the full stop after “whence”—l. 8. Read “Yamāni”—l. 10. I have not met with the name of its author (MN)—l. 14. Read وَأَخْبَثَ

P. 1709, l. 4. Read أَصْوَمْ —l. 5. Read “Assuredly”—l. 6. Delete “of”.

P. 1711, l. 16. Read “alKarkara”—l. 18. This verse was found so difficult by F that he held it to be a medley of constructions (MN).

P. 1712, l. 9. For مِنْهُمْ فِيهِمْ read فِيهِمْ —l. 10. Put a comma at the end of the line—l. 15. Broch (M, p. 102, l. 15) and Jahn (IY, p. 849, l. 13) print فُضْلٌ diptote, like آخرٌ [18]. But آخرٌ is diptote because it is supposed to be made to deviate from آخرٌ, not to be pl. of أخرى (p. 37): whereas فُضْلٌ is, by hypothesis,

pl. of فُضْلٍ; and is therefore triptote, since there is nothing to make it diptote; though, in construction, its Tanwīn does not appear, because it is always either synarthrous or *poe.*

P. 1713, l. 2. Put a colon after “*another*”—l. 24. Read “MAd”.

P. 1714, l. 4. Read “*Hind, is more*”.

P. 1716, l. 6. So in the IA (p. 239) and MKh (vol. II, p. 55): but the phrase found in the Th (p. 2) is فَأَخْبَرْنَا بِأَصْحَاحِهِنْ We have stated the most elegant of them.

P. 1717, l. 15. Read “for that”—l. 18. The MKh (vol. II, p. 55) has أَحَسْنُ النَّاسِ مِنْ بَيْنِهِمْ—l. 19. Read حَسْنَهُمْ

P. 1718, l. 2. After “*Tsr*” put a colon.

P. 1719, l. 2. From the same poem as a verse cited on p. 849—l. 3. After “al’Absī” put a comma—ll. 4-5. Read “(*than his fellow*)”—l. 13. The chief of AlAus in heathen times (ID). See p. 24A—*ibid.* After “AlJulāh” put a comma—l. 15. Read “*more fit (than any other) that thou shouldst sleep*”—l. 21. I have not met with the name of its author (MN).

P. 1720, l. 19. I have not met with any information about [the author of] the verse (AKB)—l. 20. Read “[*Be*].”

P. 1721, l. 3. Read “AlYaman);”—l. 5. From the same poem as a verse on p. 600—l. 6. Read “*Hassān*”.

P. 1722, l. 2. Read “it is (1)”—l. 3. Read “the BB(R)”—l. 4. Read “[the fem. (IY)]”—l. 15. Read “*orig.*”

P. 1723, l. 7. Read ^{أُجُّ} **أُجُّ**

P. 1724, l. 6. By Bashir Ibn AnNikth (Lane, p. 2190, col. 2)
—l. 8. Lane translates the second hemistich “*that dies away by being abandoned, and revives by being travelled,*” regarding it as qualifying ^{عَوْدٌ} **عَوْدٌ** *an old (road)* instead of ^{عَوْدٌ} **عَوْدٌ** *an old (camel).*

P. 1725, l. 4. Read “must”—l. 10. Read “*Tanwin*”.

P. 1726, l. 10. All three eds. of the R have ^{ذِلِكَ} **قَبْلَ ذِلِكَ** before (*that*) ; but the context seems to require ^{عَامِكَ} **قَبْلَ عَامِكَ**, since R is criticizing S’s paraphrase mentioned above (l. 3)—l. 11. After “Damm” put a full stop.

P. 1727, l. 16. Before “so” insert “is”.

P. 1728, l. 11. Read “*whosoever*”—l. 16. Read ^{أَخْرَى} **أَخْرَى**—l. 20.
Read ^{هِنْدٍ} **هِنْدٍ**.

P. 1729, l. 2. After “AzZimmānī” put a comma—l. 6. From the same poem as the last verse cited in Part III, p. 331.

P. 1730, l. 6. From the same poem as the 3rd verse cited on p. 188—l. 8. Read “Bashāma Ibn Hazn”.

P. 1731, l. 14. Read “(IY).”—l. 17. This verse comes next to the verses cited near the top of p. 986—l. 22. Read “Hāni”.

P. 1732, l. 16. Read ^{بِالْأَكْثَرِ} **بِالْأَكْثَرِ**.

P. 1734, ll. 1—2. The context seemingly requires ^{أَخْوَكَ} **أَخْوَكَ** to be a *prepos. enunc.*—l. 12. Read “Fk), [e. g.] in”.

P. 1735, l. 19. مِن is red. [499], and [with] أيام is [in the place of a nom. as] sub. of the Hijāzī مَا [38]; while أَحَبْ is [in the acc. as] pred. of the latter [107], and الصُّومُ is in the nom. as pro-ag. of أَحَبْ (MKh).

P. 1736, l. 12. Its author is not named (Jsh).

P. 1737, ll. 14—15. The And (p. 140) makes the o. f. مَكْبِيَةً مَكْبِيَةً ; while A (vol. III, p. 114) follows it, and similarly inserts مَكْبِيَةً after مِن in the o. f. of the tradition (ll. 21—22). But I have omitted حُسْنٌ and مَكْبِيَةً in accordance with the recommendation of Sn, who points out that the comparison is between the *good behaviour*, or the *fasting*, and *itself*.

P. 1742, l. 1. The A (vol. III, p. 116, l.l.) has لِلْدُنْيَا ; but the proper prep. is فِي (p. 1741, l. 13).

P. 1744, ll. 9—10. For “promotions” read “formations”—l. 12. The “v.” here should perhaps be “inf. n.”, which is sometimes called فعل (p. 1515, l. 20).

P. 1745, l. 1. Read “(b)”.

P. 1747, l. 3 and l. 18. After “vid” put a full stop—l. 5. Hamza and Ks read with Kasr (B on xxii. 35)—l. 11. Ks reads فيَحْكَلْ with Damm (B).

P. 1749, l.l. From the poem beginning with the verse cited near the bottom of p. 620 in Part III.

P. 1754, l. 17. From the same poem as verses cited on pp. xiv, 1487, and 56A.

P. 1759, l. 16. After "however" put a comma—l. 17. After " (BY)] " dele the comma.

P. 1761, l. 20. The quotation of A from the Tashīl does not mention the *rel. n.*; but Sn supplies the omission by his citation from the Dm here given.

P. 1762, l. 17. The poet is describing his horse.

P. 1763, l. 5. عَيْل (A), with an undotted ع, and then a ى (Sn).

P. 1764, l. 3. After "dispersed" put a comma—l. 4. Read " (Jrb) "—ll. 14—15. These lines are proverbial: see Md, II, vol. I, p. 52, and P, vol. I, p. 97—l. 18. Read " nice (BS) "—l. 19. Read " (A)] "—l. 21. "the other" is AnNābigha adh Dhubyānī.

P. 1765, l. 13. ABZ adduces مَأْرُوْيٌ ; but this is a mistake, because رَوْيٌ is an *inf. n.* used as an *ep.*, like رَجُلٌ رَّضِيَ [143] (BS).

P. 1766, l. 11. Read " Damma " in both places—ll. 14—15. alBaṣrī (MINR, BW), the Professor of Reading (MINR, KF, BW), and a Master in Arabic (BW). He was author of some anomalous readings (MINR, BW). His report [of tradition] is not relied upon, nor is he trustworthy (MINR). He died about 160 (BW). Cf. the Note on p. 701, l. 17 (p. 113A). ITB (vol. I, p. 249) mentions a Ka'�ab as having died in 93, but gives

no particulars of him—*ll.* 16—17. Of the Third Class of Traditionists, *i. e.*, the Intermediate Class of Followers, like HB and Abū Bakr Muḥammad Ibn Sīrīn al-Anṣārī, [their freedman (Nw),] al-Baṣrī, *d.* 110 (IHjr), who was born two years before the end of the Khilāfa of ‘Uthmān (Tr, IKhn, Nw), *r.* 24—35.

P. 1768, *l.* 18. Read شَهِيدٌ — *ll.* 22. Read “where عَصْدٌ is”.

P. 1771, *l.l.* Jahn (IY, p. 868, *l.* 15) prints جَلْبَت instead of تُعْدَدٌ, which is evidently required by the context.

P. 1772, *l.* 1. Jahn (IY, p. 868, *l.* 15) prints حَرْوَج instead of حَوْرَج ; but the former would be analogous to جَذَّوْلٌ, not جَوَّهْرٌ.

P. 1773, *l.* 4. After “established” put a comma—*l.* 16. Read يُفْعَلُ.

P. 1775, *l.* 6. Read “[IY]” at the end of the line—*l.l.* عَلَيْبٌ (Bk, p. 664) : عَلَيْبٌ (IY, p. 872, *l.* 13). If *masc.*, as a valley, it would not be diptote.

P. 1776, *l.* 6. *Delete* the bracket “[” after “as”—*l.l.* 14—15. Every delicate plant is خَرْوَع (TA)—*l.* 15. With an undotted و (Bk). Its final is a و (MI). Jahn (IY, p. 872, *ll.* 20, 21, prints عَنْتَوْر with a, —*ll.* 17—19. There is no فَعُولٌ in the language, other than it and خَرْوَع (Bk).—*l.* 18. After “measure” put a comma.

P. 1778, *l.* 21. The “*a*” in “*Ujārid*” should be marked as long, “ā”.

P. 1779, *l.l.* Read “[Bk]”.

P. 1780, l. 19. Jahn (IY, p. 876, l. 22) gives **الْعَلَيْقَى**, which is i. q. **الْعَلَيْقُ** [384]; but this is not a *dim.*, as the context requires—l. 21. Broch (M, p. 106), Jahn (IY, p. 876, ll. 18, 23), and Lane (p. 2519, col. 3) give **قَرْنَبِى**, as though its ♫ denoted femininization; but IY distinctly declares that its ♫ is co-ordinative—l.l.—p. 1781, l. 2. Jahn (IY, p. 877, l. 2) gives **سَبَنْتَى** and **سَبَنْدَى** and **عَفَرْنَى**: but Lane (p. 1288, col. 3, and p. 1293, col. 1, and p. 2090, cols. 1 and 2) puts Tanwîn to all three, for a reason equally applicable to **قَرْنَبِى**, according to IY's statement that the ڻ of femininization is affixed to the latter. In § 677, Broch (M, p. 171) and Jahn (IY, pp. 1348, 1350) give **عَفَرْنَى** [253, 677] with Tanwîn.

P. 1781, l. 2. **عَفَرْنَى** is not strictly relevant here, because the two *augs.* in it are united after, not separated by, the ښ—l. 5. Jh omits the *art.*, as also does R cited in § 272—l. 13. **جَرْنَبَة** ought to be entered in § 374, as having only one augment, the ڻ not being taken into account [368, 381]—l. 14. Similarly **جَرْبَة** ought to be entered in § 375, like **شَرَبَة**.

P. 1783, ll. 9-10. *A gait like limping* (AZ).

P. 1784, ll. Read **صَيَارْف**.

P. 1785, l. 1. Read “[373]: (c)[فَنَاعِلْ]—l. 2. Put a comma at the end of the line.

P. 1788, l. 10. The common form is **خَيْلَة** [273]. R even says that **سِيرَآم** is the only word of this measure (p. 1159, ll. 17—20).

P. 1789, l. 6. Put a comma, instead of a full stop, after the second “(IY)” — l. 9. Broch (M, p. 106) prints السُّلْطَانُ فُعَلَانْ, which seems more appropriate to this section, its measure being فُعَلَانْ with two *augs.* united after the J; but this measure has been already mentioned under No. 9 in this section — l. 11. IY means the “second جُ”.

P. 1791, l. 9. Jahn (IY, p. 887, l. 11) prints إِجْرِيَاءً ; but the context seems to require the abbreviated form, which is given in the S (vol. II, p. 345, l. 6), from which IY takes his *exs.*

P. 1792, l. 7. Read “(IY)]” —

l. 18. Before “[فِعَلَانْ (IY),]” insert “(4).”

P. 1793, l. 4. Put a full stop, instead of a comma, at the end of the line — l. 6. For the second “one” read “are” — l. 11. Read “(b)” — l. 17. Read “of a day (IY): (4)” — l.l. Read “Fath”.

P. 1794, l. 4. After “pl.” put a comma — l. 6. Read “shin-bone” — l. 17. After “Th” *dele* the full stop.

P. 1795, l. 1. Read “(M)” — l. 5. For “and of” read “said of” — l. 10. In S, vol. II, p. 352, l. 15, for فَيَعْلَانْ read فَيَعِلَانْ — ll. 11-13. Apparently فَعَلَانْ belongs to § 389, like فَعِلَانْ and فَعَلَانْ, its three augments being united after the J: but the KF has “عَمَدَانْ” tall, like جَلَبَانْ”; and perhaps therefore these lines should run “(14) [فُعَلَانْ (a) substantive, such as جَلَبَانْ a kind of vetch; (b) ep.,] such as عَمَدَانْ tall (M)”, which would be quite

appropriate to the present section, since the “three augment,” the second ء, and the ل and ن, are “dispersed, two united and one separate”—l. 13. Read “(IY),] such as”—l. 22. Read “or ‘eps., any’”.

P. 1797, l. 16. Read “is quad. only.”

P. 1798, l. 3. Read “Damm”—l. 8. Read “[above]”—l. 10. After “(A)” put a comma—l. 19. I. e., co-ordinative with فَعْلَلْ, which therefore must be an existing measure.

P. 1799, l. 16. The A (vol. iv, p. 304) has “and” instead of “since”; but Sn points out that “since” is more appropriate—l. 20. عَرْثَنْ (A, vol. iv, p. 304, l. 27), with a three-dotted ش (Sn). But عَرْتَنْ is given in the S (vol. II, p. 366, l. 16), the IY (p. 1349, l. 19), and Lane (p. 1995, col. 3), as also in the Jh and KF—l.l. Pl. of جَنْدَلْ stone, as though the place, from the multitude of stones, in it, were, as it were, stones, as مَرْرَتْ بِقَاعٍ I passed by a plain, (such that) all of it was (shrubs of the kind called) عَرْفَجْ كُلَّهُ is said (R, p. 22, ll. 7—8).

P. 1800, l.l. Read “(M).”

P. 1801, l. 14. Read “fem.”—l. 19. Read “[392]”.

P. 1802, l. 14. Before “as” insert “such” in both places.

P. 1804, l. 1. IY gives عَمَلْ a work, instead of أَمْرٌ an affair, in both places.

P. 1805, l. 7. Jahn (IY, p. 898, l. 1) prints فَعَالِيلْ diptote; but this measure belongs to the sing., not to the ultimate pl.; and,

as proper name of a measure (وزن) is *masc.* : so that there seems to be no ground for making it diptote ; unless it be taken to be *fem.*, as proper name of a *fem.* (زن)—l. 8. كُنَابِيلُ of course is diptote, being *fem.*, as proper name of a *lord* (أَرْض) —ll. 14—15. IY (p. 898, ll. 9—11), following S (vol. II, p. 367, ll. 17—18) says that فَعْلَوِيلُ “occurs as a substantive rarely.....and does not occur as an *ep.*”; but I have omitted this as plainly at variance with his subsequent explanations of the two *exs.*, as عَظِيمُ الْرَّأْسِ and ضَخْمٌ respectively—l.l. Read فَعْلَلِيلُ.

P. 1806, l. 21. الْحِنْدِمَانُ (S, Jh, KF), *the collection*, or, [as is said (Jh),] *the band* (Jh, KF) ; or (KF) a name (S) [of] a clan (KF).

P. 1808, l. 16. In IY, p. 900, l. 13, for صَفَةٍ, I read إِلَّا صَفَةً, as in A, vol. iv, p. 305, l. 3, and Tsr, p. 811, l. 10, where S, vol. II, p. 374, l. 4, has أَسْمَاءً, which comes to the same thing—l. 20. In S, vol. II, p. 374, l. 5, I read فُعَلِلٌ for فُعَلَلٌ, which seems to be a misprint.

P. 1810, l.l.—p. 1811, l. 1. A large old city, on the confines of Khurāsān, between Naisābūr and Marv, in the middle of the way (MI).

P. 1811, ll. 13—14. Because the augmented and the curtailed have been mentioned here by IM (p. 1810, ll. 11—20.)—l.l. After “[below] (SH)” put a comma.

P. 1812, ll. 1—2. In IY, p. 901, l. 3, for اللَّيْنِ smooth I

read اللَّبَنِ milk, which is plainly required by the context, since IY calls the word a substantive, and is given in the KF (p. 737, l.l.)—l. 14. For “be” read “he”—ll. 19—22. By “the aug. letter” I suppose R to mean the ج, which is the 2nd letter in جَعْلَمِيْسْ , عَلَطَمِيْسْ , positions wherein the ج is not usually aug. [681].

P. 1813, ll. 5—6. يَسْتَغْوِرُ is [said by some to be] on the measure of يَقْتَعُولُ ; but no other [word] of this formation occurs in the language. It is a place next to the stony ground of Al Madīna (Bk, MI), abounding in thorn-trees, desolate, remote, entered by hardly any one (Bk).
